A

Discourse

Concerning the

GIFT of PRAYER.

SHEWING

What it is, wherein it consists, and how far it is attainable by Industry: With divers useful and proper Directions to that purpose, both in respect of Matter, Method, Expression.

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Whereunto may be added,

ECCLESIASTES;

OR,

A DISCOURSE concerning the GIFT of PREACHING,

By the same Author.

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TO THE
READER.

IT may justly seem a wonder, that amongst the vast multitude of Books, wherewith the World doth abound, there should be so little written of this Subject here insisted upon, being of such great consequence, and general concernment.

There is scarce any kind of Skill or Ability, which may be taught and learnt, but it hath been reduced to an Art, *and laid down according to some Rules and Method, for the more facil and full comprehension of it.*

How copious are the Treatises concerning human Oratory? *And divers have written particularly of the* Gift *of* Preaching, *besides the many* Examples *of it in* Homilies *or Sermons. And so likewise for the* Models *or* Patterns *of* Devotion, *which are very numerous, almost in all Languages:*

But for the Gift *of* Prayer, *or the Rules whereby a man may be directed to an ability of expreſſing or pouring out his ſoul in this duty; there is (for ought I can find) but little written of it in any Language, though it be of ſuch general uſe for all kinds and profeſſions of men; and though the* Gift *be as much better than the* Pattern, *as the* Receipt *is better than the* Medicine.

I am very ſenſible, that the performance of this duty in a ſpiritual manner, *is from infuſion from above, and does not fall under the Rules of* Art; *but yet there are ſome ſpecial advantages in the performance of it, both for the furniſhing of the* Judgment, *and the exciting of the* Affections; *which a man may be ſupplied with by ſtudy and premeditation; and the enquiry after theſe, is the proper ſubject of this Diſcourſe.*

Every one will be ready to acknowledg it for an excellent Ability, when a man can readily ſuit his deſires unto ſeveral emergencies, and upon any occaſion pray without book; but many look upon it as being extream difficult, and not for an ordinary perſon to attain. That which is here endeavoured, is to make it plain and facil.

There are three ſpecial hindrances which do indiſpoſe men for this ſervice; want of Mat-

Matter, *and* Order, *and* Words; *for the ſupply of which, here is propoſed a copious field of* Matter, *a regular frame for* Method, *and Scripture-phraſe for* Expreſſion, *which no man need be aſhamed to imitate or borrow.*

The knowledg and conſideration of theſe things, muſt needs be very uſeful for all Callings of men, (every one being concerned to perform the duty, *and conſequently to labour after the* Gift:) *Eſpecially for ſuch whoſe buſineſs it is, after a more peculiar manner* to give themſelves unto Prayer, and the Miniſtry of the Word. *And amongſt theſe, chiefly for ſuch younger, unexperienced men* who have not their ſenſes exerciſed *to diſcern what is proper and fitting; and therefore when they are put upon this ſervice, may be apt by their ignorance in this kind, to proſtitute the ſolemnity of this duty.*

This Diſcourſe was at firſt intended only for private uſe and direction; it was for the ſubſtance of it drawn up divers years ſince, as it is now repreſented, before I knew ſo much as any one Author who had formerly attempted this ſubject: Since that, I have met with, and peruſed the profitable Labours of ſome others in this kind, * *M.* Elnath.

* Abba Father.

nath. Parre, a *M.* Clark, b Scultetus: *I have likewise consulted such other Treatises as did seem most nearly to border upon it: Not neglecting the Discourses of those who are stiled* Magistri rerum Spiritualium, *concerning the Rules they prescribe for* Mental *Prayer.*

a Holy Incense.
b De Precatione.
Guil. Parisiensis de Rhetorica divina.
Wesselus Groningensis de Oratione.
Alfonsus Rodericus Exerc. Perfectionis. Tract. de Oratione.

I have formerly published some other Preparations of a like nature, upon another subject, by which I am encouraged unto some hope that this likewise may be acceptable.

A

DISCOURSE

Concerning the

GIFT of PRAYER.

CHAP. I.

What this Gift is, why aſcribed to the Spirit, the ingredients required to it.

THE true happineſs of every Chriſtian, does properly conſiſt in his ſpiritual *communion* with God.

This *communion* is chiefly exerciſed in thoſe two acts of Religion,

{ Prayer,
{ Hearing the Word.

Prayer may be conſider'd under a two-fold notion, either as a { Duty, / Gift.

It is of very great concernment to every man, to be rightly acquainted with it in both theſe reſpects:

ſpects: How it *muſt* be *performed* as a *Duty*; and how it *may* be *attained* as a *Gift*.

I am at this time to diſcourſe of it only in this later ſenſe: The *Gift* of Prayer may be thus deſcribed.

It is ſuch a readineſs and faculty, proceeding from the Spirit of God, whereby a man is enabled upon all occaſions in a fitting manner to expreſs and to enlarge the deſires of his heart in this duty.

Unto the attaining of this Gift in its true latitude and fulneſs, there are three ſorts of Ingredients required.

1. Something to be *infuſed* by the Spirit of God, who muſt ſanctifie and ſpiritualize the judgment and affections, before we can either apprehend, or deſire any thing as we ſhould.

2. Some *natural* endowments and abilities diſpoſing us for this Gift, as Readineſs of Apprehenſion, Copiouſneſs of Fancy, Tenderneſs of Affection, Confidence, and volubility of Speech, *&c.* which are very great advantages to this purpoſe, being naturally much more eminent in ſome than in others.

3. Something to be *acquired* or gotten by our own induſtry. Namely, ſuch a particular and diſtinct apprehenſion both of our ſins and wants, and the mercies beſtowed upon us, that we may be able to expreſs the thoughts and diſpoſitions of our minds concerning them, in ſuch a decent form as may excite both in our ſelves and others, ſuitable affections.

The

The first of these is by some stiled the *Spirit* of Prayer; the two latter the *Gift* of Prayer: the two first of these do not fall under the Rules of Art, being not to be taught or learnt; and therefore to these, our endeavours cannot of themselves contribute; the one being a special Grace, the other a common gift of the Spirit, grounded upon innate propensity of temper or constitution: and so 'tis the third chiefly that concerns our present enquiry.

Each of these may be separated from one another. There may be true *Grace* in the heart, where there is but a very small measure either of this *natural* or *acquired* ability. And on the other side, a man may have the *Gift* of Prayer, who has not the *Spirit* of Prayer; that is, there may be a great degree of these common gifts in such as are altogether estranged from the life of grace. 'Tis probable, that *Judas* was eminent for these, and therefore was chosen an Apostle; and so those others, who at the last day shall plead for themselves, *Lord, have we not preached in thy name, and cast out Devils? &c.* They did all this *in his name*; that is, they were by him both outwardly *called* and *gifted* for these services.

Pſa. 68. 18.

Mat. 7. 22.

Such as have only the second of these, may sometimes exceed those that have the third; whence it comes to pass, that men of very ordinary parts, in respect of any *acquired* abilities, may be more ready and copious in this service, than those who in respect of other knowledg, are much beyond them.

But then only is this Gift compleat, when there

is a joint concurrence of all theſe three ingredients, when the heart is ſanctified, and the natural abilities improved by induſtry.

That is a very appoſite Text to this purpoſe, and doth treat particularly concerning this Subject *Prayer*, under the notion of a Gift, *Rom.*8.26. *The Spirit helpeth our infirmities; for we know not what we ſhould pray for as we ought; but the Spirit it ſelf maketh interceſſion for us with groanings which cannot be uttered.*

The chief ſcope of that place may be compriſed in theſe three Propoſitions.

1. That of our ſelves we are very ignorant and impotent in this buſineſs of prayer, having many infirmities, not knowing what to pray for as we ought. Not but that a meer natural man, upon the ſenſe of any preſent want or danger, may apply himſelf unto this duty for remedy (as the Mariners in *Jonah*) this being a common inſtinct of nature. But to perform it *acceptably*, either for the *matter*, *what* we ſhould pray for; or the *manner*, *as we ought*; this is a buſineſs of much greater difficulty, becauſe it is required to be *according to the will of God*, ver.27. And *the*
1 Cor. 2. 14. *natural man underſtands not the things of God, neither can he know them, becauſe they are ſpiritually*
Tit. 1. 16. *diſcerned.* But *is diſobedient, and unto every good work reprobate.* ἀδόκιμος, *void of judgment*, being
Eph.4.18. *alienated from the life of God, through the blindneſs that is in him.*

There is naturally in every man both an impotency of judgment, an enmity and averſneſs of deſire towards all holy duties in general, and parti-

particularly to this of Prayer: *We cannot order our ſpeech to God by reaſon of darkneſs*, ſaith *Elihu*; and therefore the Diſciples upon their firſt converſion, being ſenſible of their own diſability in this kind, they made their addreſſes to our Saviour, that he might *teach them how to pray*. Job 37. 1. Luk. 11. 1.

2. The Spirit of God muſt be our guide and aſſiſtant in this duty: He muſt *help our infirmities*, and make interceſſion for us. Not that the Holy Ghoſt is our Mediator of Interceſſion, that is properly the Office of the Son, who is therefore ſtiled *Our Advocate. There is one Mediator betwixt God and Man, the Man Chriſt Jeſus.* 1 Joh. 2. 1. 1 Tim. 2. 5. 'Tis he only that in reſpect of his Merits and Sufferings, does make interceſſion for us, *Rom.* 8. 34. But now, becauſe the Spirit of God does excite our hearts to prayer, and infuſe into us holy deſires, ſtirring us up, and inſtructing us in this duty; therefore is he ſaid to intercede for us. So *Gal.* 4. 6. there the Spirit is ſaid to cry *Abba Father: God hath ſent the Spirit of his Son into your hearts, crying Abba Father*; and yet *verſ.* 15. of that fore-cited place, 'tis ſaid, *We have received the Spirit of Adoption, whereby we cry Abba Father.* In which places being compared, the Spirit is ſaid to cry *Abba Father*, becauſe it makes us to do ſo: So he is ſaid to pray for us, becauſe he does inform and quicken us to pray for our ſelves. Rom. 8.

'Tis one of his peculiar Titles, to be ſtiled the *Spirit of Supplication*, becauſe of that ſpecial influence which he hath in the beſtowing of this gift. Zac. 12. 10

Pſa. 51. 15. gift. He muſt *open our lips, before our mouths can ſhew forth his praiſe.*

Not that the other Perſons of the Trinity are excluded from a joint concurrence in this work: *Opera Trinitatis ad extra ſunt indiviſa*, All the actions of the bleſſed Trinity, (excepting only thoſe that are of intrinſecal relation) being the undivided works of all the Three. But now becauſe our groſs underſtandings are not able to conceive of this Trinity without ſome diſtinction of their Offices and Operations in reference to us; therefore does the Scripture condeſcend ſo far to our capacities, as to ſpeak of theſe common works by way of *Appropriation.* Thus *Power* and *Creation* is commonly aſcribed to the *Father*; *Wiſdom* and *Redemption* to the *Son*; *Goodneſs* and all habitual *Graces* or *Gifts*, to the *Holy Ghoſt.*

Dr. *Sanderſon* in 1 Cor. 12. 7.

Theſe general Operations of the Spirit, are uſually diſtinguiſhed into two ſorts:

Either { Χάρις. } Grace. / { Χάρισμα. } Gift.

Or in the common expreſſion of the Schools there is, 1. *Gratia gratum faciens*, which refers to thoſe gifts of *Sanctification* that do more eſpecially concern *our own* happineſs. 2. There is *gratia gratis data*, which concerns gifts of *Edification*, whereby we are made uſeful to *others*, according to our ſeveral ſtations.

Of the firſt kind are all thoſe ſpiritual Graces, Faith, Repentance, Humility, *&c.* infuſed into us in our Regeneration.

Unto

Unto the other are reducible all kind of *ſecondary endowments* or abilities whatſoever that belong to the reaſonable ſoul (excepting only thoſe *firſt Faculties* that flow immediately *à principiis ſpeciei*, and are in all men alike): I ſay, all kind of abilities or good habits, are reducible under this Head, Whether or no they are by extraordinary and *immediate infuſion*, as were thoſe gifts in the Primitive times, of Tongues, Miracles, Healing, &c. 1 *Cor.* 12. Dr. *Sanderſon*, ib.

Or whether they are *natural* abilities, ariſing from mens ſeveral tempers and diſpoſitions; as ſtrength of Judgment, quickneſs of Fancy, warmneſs of Affection, readineſs of Speech.

Or elſe, whether they are *intellectual* habits, which are acquired and perfected by Education, Induſtry, Experience; as when men become skilful in any particular Art or Profeſſion. That skill of *Bezaliel* and *Aholiab*, for thoſe curious artificial works of the Tabernacle, to work in Gold, and Silver, and Braſs, and cutting of Stones, and carving of Wood, was from the *Spirit of God*, Exod. 35. 31. The ſecular Policy of *Achitophel*, the natural Wiſdom of *Solomon*, the Skill of the Plow-man, both in ſowing and threſhing, does proceed from the ſame Spirit, from whom every good and perfect gift does come. In brief, when men become skilful and expert in any faculty, whether Diſputing, Oratory, Preaching, Praying, *&c.* each of theſe does proceed from the *Spirit of God*, as the *principal* Author of them; *dividing, to every man ſeverally as he will.* All other helps, whether from nature Iſa. 28. 26, 29. 1 Cor. 12. 11.

nature or induſtry, being but *ſecondary, ſubordinate* Aids, which are by him made effectual for the accompliſhing of theſe ends. That queſtion of the Apoſtle being fitly appliable unto all preheminencies of this kind, *Who made thee to differ from another?* And *what haſt thou that thou haſt not received?* 1 Cor. 4. 7.

So then, All kind of good habits or abilities, and particularly this Gift of Prayer, with the ſeveral degrees or ingredients of it, are to be aſcribed unto the Spirit of God, as being the chief Donor of them.

3. This gift of the Spirit is not barely by infuſion, but by aſſiſting our endeavours, by helping together with us, *συναντιλαμβάνεται, collaborantes adjuvat:* He helpeth together with, and over againſt us, (ſo the Original word does properly ſignifie) as when another man ſets to his ſhoulder, to bear a part with us in the lifting of any burden: We muſt put forth our beſt endeavours, and then we ſhall not want his aſſiſtance. The Spirit of God does ordinarily work by means; and it is an old rule in Divinity, *Habitus infuſi infunduntur per modum acquiſitorum: Infuſed* habits are uſually wrought in us after the ſame manner as *acquired*; that is, gradually, and not without human endeavour and co-operation.

In the Primitive times indeed, when the Church was in its *Infancy*, then the teat was put into their mouths, they were extraordinarily inſpired with theſe Gifts by immediate infuſions, without the uſual means of ſtudy and labour; but that

that *Manna* was only for the *Wilderneſs*, when other common ways could not be made uſe of; whereas, when the Church is grown up to the eſtate of *Manhood*, and is *poſſeſſed of the Land*, God does now expect that we ſhould plow, and ſow, and eat the fruit of the Earth in the ſweat of our brows; that we ſhould ſerve his Providence, and depend upon him only in the uſe of means: and as *Children* do not learn to ſpeak diſtinctly, but after many trials; ſo neither can a *Chriſtian* be able (as he ſhould) to cry *Abba Father*, till he has beſtowed ſome time and experience in the learning of it.

CHAP. II.

Two Extreams that make men defective in this Gift: Confining themſelves wholly to ſet-forme: Depending wholly upon ſudden ſuggeſtions.

FRom what hath been already ſaid, 'tis eaſie to infer, that there are two extreams which uſually hinder men from a Proficiency in this Gift.

1. When they ſo confine themſelves to the help of Books and particular ſet-forms, as not to aim at, or attempt after any further improve-

ment of their own knowledg and abilities in this kind.

2. When men depend altogether upon ſudden ſuggeſtions, as if it were a quenching, or confinement of the Spirit, to be furniſhed before-hand with Matter or Expreſſions for this ſervice.

Unto thoſe that err in the firſt kind, I would ſuggeſt theſe conſiderations:

Firſt, by way of conceſſion: As for thoſe weaker Chriſtians, and new Converts, who have not their hearts enlarged with an ability to expreſs their own wants and deſires, 'tis both lawful and convenient for ſuch to help themſelves, not only in their *Families*, but even in their *ſecret* performance of this duty, by the uſe of ſome good Book, or preſcribed form, until by farther endeavour and experience they may attain unto ſome meaſure of this Gift.

Such perſons may perhaps find oftentimes their own caſe and condition more pithily and affectionately ſet down in a Prayer penn'd by another, than they are able to expreſs it themſelves. And if the uſe of ſuch a form do prove a means to warm their Affections, and inkindle their Graces; certainly then it cannot be juſtly ſtiled a quenching of the Spirit. 'Tis not *eſſential* unto the nature of Prayer, that it be either read, or rehearſed by memory, or by immediate and ſudden ſuggeſtion, (theſe things being ſuch *circumſtantial* adjuncts, as have not any abſolute intrinſecal neceſſity or unlawfulneſs) but rather that it be delivered with underſtanding and

ſu-

ſutable affections, with humility and confidence, and an inward ſenſe of our conditions. Nor is there any great difference (as they are conſidered in themſelves) betwixt repeating by memory, and reading out of a *Book*; the memory being but a kind of inviſible Book for the regiſter of our thoughts: though in this caſe it ſhould be ſpecially remembred, that in the uſe of ſuch preſcript forms, to which a man hath been accuſtomed, he ought to be narrowly watchful over his own heart, for fear of that lip-ſervice and formality, which in ſuch caſes we are more eſpecially expoſed unto. This I thought good to premiſe for the removal of prejudice on the one hand.

But now in the ſecond place, for any one ſo to ſet down and ſatisfie himſelf with his Book-prayer, or ſome preſcript form, as to go no farther, this were ſtill to remain in his Infancy, and not to grow up in his new nature: This would be, as if a man who had *once* need of crutches, ſhould *always* afterwards make uſe of them, and ſo neceſſitate himſelf to a continual impotence. 'Tis the duty of every Chriſtian to grow and encreaſe in all the parts of Chriſtianity, as well *Gifts* as *Graces*; to exerciſe and improve every holy gift, and not to ſtifle any of thoſe abilities wherewith God hath endowed them: Now how can a man be ſaid to live ſutable unto theſe Rules, who does not put forth himſelf in ſome attempts and endeavours of this kind? And then beſides, how can ſuch a man ſute his deſires unto ſeveral emergencies? What

one ſays of *counſel* to be had from Books, may be fitly applied to this *Prayer* by book, That 'tis commonly of it ſelf, ſomething flat and dead, floating for the moſt part too much in *generalities*, and not *particular* enough for each ſeveral occaſion. There is not that life and vigour in it, to engage the affections, as when it proceeds immediately from the ſoul it ſelf, and is the natural expreſſion of thoſe particulars, whereof we are moſt ſenſible.

And if it be a fault not to ſtrive and labour after this Gift, much more is it to jeer and deſpiſe it by the name of *ex tempore Prayer*, and praying *by the Spirit*; which expreſſions (as they are frequently uſed by ſome men by way of reproach) are for the moſt part a ſign of a prophane heart, and ſuch as are altogether ſtrangers from the power and comfort of this duty.

Whereas 'tis commonly objected by ſome, That they cannot ſo well join in an unknown Form, with which they are not beforehand acquainted. I anſwer, That's an inconſiderate objection, and does oppoſe all kind of Forms that are not publickly preſcribed. As a man may in his *judgment* aſſent unto any divine *truth* delivered in a *Sermon*, which he never heard before, ſo may he join in his *affections* unto any holy *deſire* in a *Prayer*, which he never heard before. If he who is the mouth of the reſt, ſhall through imprudence deliver that which we cannot approve of, God does not look upon it as our Prayer, if our deſires do not ſay *Amen* to it.

If it be again objected, That this abiſity of pray-

praying without book, may perhaps be fit for Miniſters, and ſuch as are of more eminent learning and knowledg, but it is not to be expected from others.

I anſwer, 'Tis true, ſuch perſons are more eſpecially concerned in this *Gift*, and 'tis the greater fault and ſhame for them to be without it; but yet *others* are not exempted from labouring after it, no more than they are from the occaſions or need of it, or performing the *Duty*. And as for the pretended difficulty of it, I ſhall in this Diſcourſe make it evident, that if it be but *ſeriouſly* attempted (as all religious buſineſſes ought to be) 'tis eaſie to be attained by any one that has but common capacity.

Unto thoſe that are in the other extream, depending altogether upon ſudden infuſion, and neglecting to prepare themſelves for this ſervice by ſtudy and premeditation, unto ſuch I would propoſe theſe conſiderations:

1. By way of Conceſſion. 'Tis true, a man ought not to tie himſelf ſo preciſely to any particular form of words (though of his own compoſing, and fitted to his condition) but that he may either add or alter, according as any emergent occaſion, or ſome new affection ſuggeſted ſhall require. Sometimes perhaps he ſhall feel his heart more warm, his deſires more vigorous, and his expreſſions more copious and ready. And in this caſe he ſhould not ſuffer himſelf to be ſtraitned or confined within any old form, but may expatiate more freely, according as he finds his inward enlargements.

But then in the ſecond place, this does not hinder, but that *generally* 'tis both lawful and neceſſary to prepare our ſelves, as for this Gift in *general*, ſo for every particular act of it, by premeditating (if we have leiſure for it) both Matter, and Order, and Words. For though it be a Gift of the Spirit, yet 'tis not to be expected that it ſhould ſuddenly be infuſed into us, without any precedent endeavours of our own; no more than the Gift of Preaching, for which the ableſt Miniſters are bound to prepare themſelves with diligence and ſtudy; there being not any ground for a man to expect more immediate ſupplies from above, in the duty of Prayer, than in that of Preaching.

But here it ſhould be conſidered, that there is in this buſineſs of preparation a great differeuce to be allowed for, in reſpect of { Perſons. / Times.

1. There is a vaſt diſtance betwixt the abilities of ſeveral *Perſons*, even thoſe that have been practiſed and experienced in this kind; ſome being naturally of a warmer temper, more eaſie affections, and ready expreſſion; others more cold and ſlow in each of theſe. Now the ſame ſtudy and ſtrictneſs in the preparation of Matter and Words, is not alike required from each of theſe. The proportion of Gifts which any man hath received, is the meaſure of his work and duty: To whom much is given, of him much will be required, in reſpect of *preheminence* and *ability*: And *when the iron is blunt, a man*

muſt

muſt put to the more ſtrength, in reſpect of *care* and *diligence*; one of theſe ought to be the more *able* and *eminent*, the other ought to be the more *ſtudious*.

The meaſure of one man's Gifts is not a rule for another man to work by, or to be cenſured by. And therefore (by the way) 'tis a great miſtake in thoſe who are apt to judg one man, as coming ſhort in his *duty*, becauſe he hath not the ſame eminency of *Gifts* with another; though ſuch an one perhaps can, with fitting, proper expreſſions, enlarge himſelf in this duty upon any ſudden occaſion, yet he ſhould not condemn another that cannot. Our *abilities* are not rules for *other mens actions: God accepteth according to what a man hath, and not according to what a man hath not.* 2 Cor. 8. 12. In reſpect of *duty* we ſhould labour to emulate the beſt; but in matter of *Gifts*, as we muſt not neglect the means of improving them, ſo we muſt be content with our portion, though we come behind others.

'Tis true, if our affections could always *lead* our Prayers, then the expreſſion would be more facil, and the premeditation might be the leſs. But becauſe there will be ſometime a neceſſity that our affections ſhould *follow*, and be ſtirred up by our expreſſions, which is eſpecially to be aimed at when we pray in publick, (in reference to thoſe that join with us) and will very often fall out likewiſe in our ſecret devotions; therefore 'tis requiſite that a man ſhould be always furniſhed with ſuch premeditated forms, as may

be moſt effectual to this end, namely, to excite the affections.

And to this purpoſe, if thoſe heads which will be always pertinent, and of continual neceſſity, were comprehended in ſome ſet-form, ſtudied with care and diligence, they might perhaps be more ſerviceable for the ſtirring up of our faith and affections, then they could otherwiſe be, if they did proceed only from our own ſudden conceptions.

2. We ſhould likewiſe diſtinguiſh betwixt the ſeveral *times* and occaſions of performing this duty, when we are call'd to it, either *publickly* with others, or *ſecretly* betwixt God and our own ſouls. Now there is not the ſame degree of premeditation and ſtudy required for each of theſe: A man may in ſecret take a greater liberty to enlarge himſelf in ſuch ſudden expreſſions, as are not in themſelves perhaps ſo proper and ſignificant, which yet may be ſutable to the preſent intention, becauſe they ſet forth his own immediate thoughts. But now when we are to be the mouth of others, then our buſineſs muſt be to engage their affections that join with us; and therefore our expreſſions here ſhould be ſo proper and deliberate, as may be moſt effectual to this end; now ſuch kind of unpremeditated forms as may ſerve well enough to ſet forth our own deſires, will not perhaps be ſo proper to excite anothers.

That is certainly the fitteſt *form*, which does moſt adequately anſwer the chief *end* of Prayer, namely, to ſtir up the affections, and expreſs the

the desires: Now this in our publick Devotions, where we are to join with others, and to make impression upon them, I say, in such cases this may generally better be done by study and premeditation, then by leaving it to sudden conceptions: Such crude notions, and confused matter, as some men by their neglect in this kind will vent, does rather nauseate and flat the Devotion, than excite it.

And therefore upon such occasions, we should take care that our expressions be so weighty and serious as may be sutable to the end and the solemnity of this service; and the less any man's former practise and experience hath been, by so much the greater ought his wariness and study to be at such times.

And here I cannot but observe two kind of imprudencies, with which good men are sometimes apt to be overtaken, an affectation of *length*, and an affectation of continual *varying their phrase*, when as their inward enlargements do not perhaps fit them for either.

And by this means, they become exposed unto some empty, impertinent, unseemly expressions. They should consider, that though it be in it self very useful, and argues an excellent ability to do these things well; yet there may be too great an affectation of them. And then besides, neither is every man, nor perhaps any man at all times fit for them; I mention these only as right-hand infirmities, upon which prophane men will be apt to take great advantages, and to confirm themselves in their prejudices, and therefore ev-

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ry prudent Chriſtian ſhould be watchful againſt them.

There is nothing more unſutable to the ſolemnity of this duty, to that reverence which we owe unto the divine Majeſty, than to beſpeak him in a looſe, careleſs, empty manner. Though God is not bettered by any thing we can give or do, all our ſervices being to him as nothing; yet he is pleaſed to eſteem of them by their commenſuration to us, if in reſpect of our abilities they are the beſt: And with any thing below our beſt, we cannot expect he ſhould be ſatisfied. All kind of worſhip ſhould proceed from a deſire and ſtudy to honour God, and therefore ought to be performed with our utmoſt care and abilities. Under the Law, men were bound to ſacrifice unto God the beſt of their ſubſtance; and if Sacrifice be a type of Prayer, then alſo we are bound to pray unto him in the beſt manner and form that we can invent; and conſequently in a premeditated form, when that may be moſt effectual to direct us in our deſires, and to ſtir up our affections. The multiplicity of our wants, the unfaithfulneſs of our memories, the dulneſs and ſlowneſs of our apprehenſions, the common extravagancies of our thoughts, will all require our beſt care for the remedy of them, and Premeditation may be a very proper means for this purpoſe.

Job 9. 14. Mr. *Caryl.* *Job* ſpeaks of *chooſing out his words*, to reaſon with God. As it is amongſt perſons and things, ſo it is amongſt expreſſions too; ſome are *choice* and *beautiful*, others *refuſe* and *improper*. Now a man ſhould be careful to ſelect the fitteſt words

words to expreſs himſelf in this duty. And 'tis a very ſolemn caveat which the wiſe man gives, Eccleſ. 5. 2. *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God; for God is in heaven, and thou upon earth, Therefore let thy words be few.* As if he ſhould have ſaid, When thou doſt approach before the Divine Majeſty in the duty of Prayer, be ſure that thou firſt ponder with thy ſelf the greatneſs of that buſineſs; ſettle and compoſe thy thoughts to the ſolemn performance of it. Beware of crude, tumultuary meditations; of idle, impertinent, wild expreſſions; take heed of all empty repetitions, digreſſions, prolixity. For God is moſt glorious and wiſe, whereas thou art a poor unworthy creature; and therefore ſhouldſt not dare to beſpeak him without a great deal of fear and preparation. *Let thy words be few*; not that brevity or fewneſs of words is the proper excellency of Prayer; God is as little taken with that, as with the length of them; he is not wearied and tired as men are: But becauſe thoſe that ſpeak little, do probably ſtudy and ponder more upon what they ſay.

And to this purpoſe 'tis ſaid, that the wiſe Preacher ſought out, and gave good heed to find and to ſet in order *acceptable words*, Eccleſ. 12. 10. and of ſuch words 'tis ſaid in the next verſe, that they will prove as *goads* and *nails* faſtned by the Maſters of Aſſemblies, that is, when they are deliberate and proper, they will leave a ſtrong and laſting impreſſion upon the hearers.

If it be objected, that ſet-forms are properly helps

helps of inſufficiency, and therefore ſhould not be uſed by thoſe that have abilities of their own.

It may be anſwered, Though ſet-forms made by others, be as a crutch or *help* of our *inſufficiency*, yet thoſe which we compoſe our ſelves, are a *fruit* of our *ſufficiency*; and may likewiſe prove a very great advantage for the more ſolemn performance of this Duty (eſpecially in publick, and with others) both for the direction of our deſires, and exciting of our affections: Though a man ought not to be ſo confined by any premeditated form, as to neglect any ſpecial infuſion. He ſhould ſo prepare himſelf, as if he expected no aſſiſtance; and he ſhould ſo depend upon Divine aſſiſtance, as if he had made no preparation.

If it be objected again, That men ought to rely upon that promiſe, *Dabitur in illa hora*, Mat. 10. 19. *Take no thought what ye ſhall ſpeak, for it ſhall be given you in that ſame hour.*

I anſwer, 'Tis true, when God doth call men to extraordinary ſervices, of which that Scripture ſpeaketh, he doth accordingly fit them with extraordinary aſſiſtance. But yet when men may uſe the common means, 'tis there a great preſumption to depend upon extraordinary help. That's a remarkable ſaying of the Son of *Syrach*, *Before thou prayeſt, prepare thy ſelf; and be not as one that tempts the Lord.* He that ruſheth upon this duty, without uſing the common means of fitting himſelf for it, doth tempt God; for to tempt God, is to expect any thing from him, without uſing the ordinary helps. So our Saviour anſwered

Eccle. 18. 23.

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the Devil, when he would have perſwaded him to fling himſelf from the Temple, when as there were ſtairs for deſcent, *Matth.* 4. 7. *Thou ſhalt not tempt the Lord thy God.* And of this fault are thoſe guilty, who depend ſo much upon immediate infuſion, as to neglect all premeditation or previous ſtudy.

If any ſhould think that that phraſe of the Apoſtle, of *praying with the Spirit*, doth imply a total reſignation of a man's ſelf to his immediate ſuggeſtions; that may eaſily appear to be a groſs miſtake; for in the very ſame place, 1 *Cor.* 14. 14, 15. he ſpeaks likewiſe of *ſinging with the Spirit.* And I preſume no man would think it fitting to relie wholly upon his bare infuſions in the duty of Singing, without preparation both of *matter* and *words* too.

I have been the longer upon this Subject, becauſe I would willingly remove thoſe inconſiderate prejudices which ſome of good affections may be tranſported with in this point; and that this holy duty might not ſo often ſuffer in the ſolemnity of it, by men's preſumptions and negligence in this kind.

CHAP.

CHAP. III.

Arguments or Motives to excite men unto the labour after this Gift.

HAving thus diſcourſed concerning the *nature* of this Gift, together with the two *extreams*, which on either hand do ſo much hinder mens proficiency in it; I ſhall in the next place briefly ſuggeſt ſome few arguments or motives, to engage us upon the diligent enquiry after it.

1. From the *Excellency* of it in compariſon to thoſe other abilities which are ſo much valued and ſought after in the world. As for *Manual* Trades, men are content to beſtow the labour of ſeven years in the learning of them. And ſo for the *Liberal* Arts, you know what numerous and large volumes are written concerning them; how much time and pains men will lay out in the ſtudy of them, counting their labour well beſtowed, if after many tedious watchings, they can attain to any kind of eminency in theſe profeſſions; And yet theſe things can only accommodate us with ſome outward conveniencies, and help us in our *converſing with men*; whereas this Gift of Prayer is of much higher, more univerſal efficacy, and does enable us to *converſe with God*, and therefore may much better deſerve our inquiry. 'Tis counted a commendable thing for men to have any ſpecial skill in Arts, that are meerly for *recreation* and diverſion of the mind: How much more

more in this Gift, which is the chief refuge and *refreſhment* of the ſoul in all its dejections? 'Tis a deſirable thing to be expert in *human* Oratory, whereby we are able in ordinary affairs to perſwade and prevail with *men*: How much more in this *divine* Oratory, which in matters of neareſt and greateſt concernment does give us power to prevail with *God?*

2. From the *Sutableneſs* and *Neceſſity* of it, in reſpect of that Religion which we profeſs; unto which this Gift is of ſuch great conſequence, and has ſuch immediate relation. An ingenuous man would be aſhamed to pretend unto any Art or faculty, wherein he is groſly ignorant: So may that man be to profeſs Religion, who neglects to attain this Gift. A Chriſtian that cannot pray, is like an Orator that cannot ſpeak, or a Traveller that cannot go; there being no other ability more neceſſary for us in our *particular* callings, as we are *Artiſts*, than this is for our *general* callings, as we are *Chriſtians*. Now as a man would be loth, either to be, or to be accounted ignorant in the myſteries of his profeſſion, ſo ſhould it be a ſhame to us to be very defective or negligent in this Gift. 'Tis part of our ſpiritual Armour; and for a Soldier to be without any skill in the uſe of his Arms, is both an unſutable and a dangerous condition.

3. From the ſpecial *Advantages* and fruits of this Gift; enabling a man upon all occaſions to relate his condition, according to the ſpecial circumſtances of it; to ſute his deſires and expreſſions according to ſeveral emergencies, which in the

the midſt of all our dejections and tumultuous thoughts, will be a means to induce a quietneſs and ſerenity of mind, if a man can but pour out his ſoul, and lay open his caſe before God. So that by this means he may have a continual ſupply of comfort upon every occaſion; beſides thoſe ſpecial raptures and elevations of ſpirit which men that are much converſant in this duty and inquiſitive after this Gift, ſhall ſometimes be affected with.

4. From the *Inconveniences* that a man ſhall be expoſed unto by the want of it, when he is ſurpriſed by any ſudden exigence, or lies under any great ſtrait, wherein he cannot expect any help but from the Hand of God; (as who is there that can promiſe himſelf a continual freedom from ſuch extremities, but that they may at ſome time or other befall him?) I ſay, that in ſuch a caſe a man ſhould not know how to relate his own condition, or to beſpeak Gods aſſiſtance, without having recourſe to ſome preſcribed Form, which perhaps hath no proper reference to the particular occaſion, how inconvenient and prejudicial would this be? Our liberty of recourſe to God in ſuch caſes, is one of the greateſt priviledges of a Chriſtian; and therefore our ignorance in the due manner or proper way of this addreſs, muſt needs be a great diſadvantage, there being but little difference betwixt not having a Medicine, and not knowing how to apply or make uſe of it.

True indeed, the beſt men have *ſometimes* found ſuch a ſtraitneſs upon their ſpirits, and ſuch unaptneſs for expreſſions, that they have not been

been able to pour out their ſouls in this duty, but then they have ſtill complained of this, as being a great diſcomfort and unhappineſs. So *Hezekiah, I did chatter as a Swallow, and mourn as a Dove; mine eyes fail with looking upwards.* And *David, Behold how I mourn in my prayer, and make a noiſe.* And therefore it muſt needs be a much greater unhappineſs to be *always* in this condition, and under a continual diſability of expreſſing our own wants and deſires in this duty. Iſa. 18. 14. Pſal. 55. 2.

Theſe particulars rightly conſidered, cannot but inflame our hearts unto an earneſt deſire of this Gift.

CHAP. IV.

The general *Directions for the attaining of this Gift; namely,* Rules *and* Practice. *Some* Particular Rules *to engage the* affections *in this ſervice. What we are to do upon any invincible indiſpoſition or averſneſs from it.*

THE next thing to be diſcuſſed, is concerning the Means or Directions for the more facil attaining of this Gift: where there are theſe two general things to be preſcribed; namely, *Rules* and *Practice*, which

are likewiſe neceſſary for all other acquired habits.

1. Without *Rules* a man will be apt to go compaſs, and roving in the enquiry after this Gift, not the ſhorteſt and moſt proper way.

2. Without frequent *Practice*, according to theſe Rules, he ſhall never attain this habit. 'Tis not the bare knowledg of a way, without walking in it, that will bring a man to his journeys end. Habits are both *acquired* and *improved* by exerciſe. Thoſe things that we learn *for* practice, we learn *by* practice (ſaith the *Philoſopher*). And that is one reaſon why many ignorant men do ſometimes in this Gift excel thoſe that are much more eminent for learning and knowledg; becauſe, though theſe do better underſtand the *Rules* and *Theory*, yet the other do practiſe more, and by that means attain to a greater readineſs and facility in this Gift; and this likewiſe is the reaſon why in theſe latter times, divers men have attained to a greater preheminence this way, than was uſual heretofore; becauſe formerly this kind of ſtudy and endeavour was leſs in uſe: Men did generally confine themſelves to particular forms, and did not make it their buſineſs to improve in this ability.

The *Rules* to this purpoſe, are chiefly of two kinds; namely, ſuch as concern,

1. The ſtirring up of the Affections.
2. The informing and furniſhing of the Judgment.

I. 'Tis convenient that the Affections ſhould be

be so engaged in this service, as that they may lead the way, and guide us, both in our *matter* and *expression*; to which purpose the most proper means will be to get a clear and distinct apprehension of our own conditions in these two respects.

1. In respect of that *necessity* that lies upon us.

2. In regard of that *possibility* which there is of obtaining by this means help and supply. These two arguments will be of greatest efficacy to excite the affections.

1. We must labour to work in our selves a true sense of our own *necessity*. A Malefactor that is presently to be sentenced and executed, will not need any Prompter to quicken his desire of pardon. Men that are in such a condition (saith *Parisiensis*) *Nullum habent doctorem, qui illos supplicare doceat, & precare non habent librum, quem inspicientes, accipiant inde distertitudinem illam deprecationis*; will not need any Master to teach them how to supplicate, nor any Book out of which they might learn a set-form of petitioning. The apprehension of their present danger, will make them both importunate and eloquent in the desire of mercy. And thus will it be in proportion with every one, as he does apprehend his own necessity, in respect of any want or danger. To which purpose, that grace of *Humility* will be of special advantage, which is always sensible of its own need and poverty; and the more it does receive, by so much the more does it bemoan its own indigence. *De Rhetorica divina*, cap. 16.

Now, when a man has brought his heart to

this temper, it will be most proper for him to lay aside all needless artifice or affectation, behaving himself in his Addresses unto God, with the same plainness and simplicity, as we use to do with men. Let him seriously consider, 1. What sins those are, which (if he were now to die) would most affright his Conscience: Confess them in particular, aggravate and bewail them. 2. What that is, he would chuse above all other things to desire of God, if he were sure to have his wish: Pardon, Grace, Perseverance, Contentment, Heaven, Protection, &c. and let him beg each of these, urging the promise to this purpose. 3. How his condition does differ from others below him. What blessing there is that he could least spare. Others, perhaps, are wretchedly ignorant, prophane, necessitous, sick, &c. whereas he is exempted, and therefore ought to give thanks for each of these enjoyments.

And in the mention of these, he may pour out his thoughts in the most obvious expressions: As suppose after this manner; O Lord my God, I am at this present guilty of such or such a sin, which I have relapsed into, notwithstanding my conviction and promises: I desire to be humbled for it, and to renew my resolutions against it; and do earnestly beg thy mercy in pardoning of it, thy grace to strengthen me for the future. There is such a blessing I stand in great need of; 'tis not in mine own power to procure it; thou canst easily, and thou hast promised to bestow it, &c. There is such a mercy which I see other

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men want, and this makes their condition ſad and miſerable; and therefore I deſire to be truly ſenſible of thy favour in my enjoyment of it.

Thus going over particulars in the moſt facil natural expreſſions, and if new matter does not preſently occur, a man need not therefore break off this exerciſe, but may take ſome time to meditate and conſider of his condition, to recollect ſome other particulars.

'Tis not neceſſary that he ſhould ſtill keep on in this duty in a continued frame of ſpeech (I ſpeak of our ſecret Cloſet-devotions betwixt God and our own ſouls; for as for publick prayer wherein we are to join with others, though but in a family, we ought there to be more cloſe and exact in our preparations, as being to work upon the affections of thoſe that join with us): But I ſay, in theſe private devotions a man may take a greater freedom, both for his phraſe and matter; he may be ſometime at a ſtand and make a pauſe: There may be many intermiſſions and blank ſpaces in reſpect of ſpeech, wherein by meditation he may recover ſome new matter to continue in this duty.

Now to him that ſhall attempt it after this manner, it will not be very difficult to pray in private, without the help of books, or preſcribed forms. And 'tis not eaſie to expreſs what a vaſt difference a man may find, in reſpect of inward comfort and ſatisfaction, betwixt thoſe private Prayers that are thus conceived from the affections, and thoſe preſcribed forms

which we ſay by rote, or read out of Books.

This will be one good way ſo to engage the affections upon this ſervice, that they may go before, and lead us on in the particular ſubject of our prayers, in which frequent practice will make a man very expert; eſpecially, if by obſervation he be furniſhed with a treaſury of the moſt proper matter and expreſſions to this purpoſe; whereby, when his affections are dull and indiſpoſed, he may be able to quicken them. For as the affections, when they are vigorous, will guide us unto matter and expreſſion; ſo when they are heavy and dull, then premeditated matter and expreſſion will help to excite them, theſe being of mutual efficacy and advantage. But of this I ſhall have occaſion to ſpeak afterwards.

2. Beſides the ſenſe of our own *neceſſity*, 'tis requiſite likewiſe that a man ſhould apprehend the *poſſibility* of receiving help and ſupply by this means. A poor beggar will with much patience and diligence attend that door where he is confident of obtaining an Alms; and till a man be thus perſwaded, he can never be earneſt in his deſires. To this purpoſe that grace of *faith* is ſo often required for the right performance of this duty; and for the ſtrengthening of this, God is pleaſed to give us leave to argue with him, *Iſa.* 1. 16, 18. He invites thoſe that are waſhed and reformed, to reaſon with him, *Come now, and let us reaſon together, ſaith the Lord, &c. Rogat efficaciſſimè qui cauſas rogandi reddit.* That man doth beg moſt powerfully, who backs his requeſts with arguments. And the Scriptures do afford us frequent

Plin. Ep. lib. 2.

quent examples of such humble and reverent expostulations, wherein holy men have with many reasons pleaded their cause before God. So *Jacob*, Gen. 32. 11, 12. And *Moses*, Exod. 32. 11, 12. And *David* very frequently. Not that any of our Arguments are able to move and to alter him, in whom there is no *shadow of change*: But they may be effectual in the strengthning of our own faith and fervency, which is the proper scope and end of them.

The usual Topicks to this purpose, do concern either { God. / Our selves.

1. The Arguments from *Gods Nature* and *Attributes*, are reducible to some of these heads.

1. From his *Power*. So *Moses* argues with him, *O Lord God, who hast begun to shew thy servant thy greatness, and thy mighty hand; for what God is there in heaven, or in the earth, that can do according to thy works, and according to thy might? I pray thee*, &c. Thus *Jehosaphat* pleads, 2 *Chron.* 20. 6. *O Lord God of our fathers, art not thou God in heaven? And rulest not thou over all the Kingdoms of the Heathen? and in thine hand is there not power and might, so that none is able to withstand thee?* Deut. 3. 24 Psal. 86. 8. 10.

2. From his *Wisdom* and *Providence*, Job 36. 5. *God is mighty in strength and wisdom.* Psal. 59. 13. Let it be known *that God ruleth in Jacob, and unto the ends of the earth.* He is the *only wise God*, 1 Tim. 1. 17. who *maketh every thing beautiful in his time*, Eccles. 3. 11. Jer. 10. 12. Dan. 2. 20. 21.

3. From his *Justice*, Psal. 5. 3, 4. *My voice shalt thou hear in the morning, O Lord, for thou art*

not a God that haſt pleaſure in wickedneſs; neither ſhall evil dwell with thee. Pſal. 143. 1. *Hear my prayer, O Lord, give ear to my ſupplication, in thy faithfulneſs anſwer me, and in thy righteouſneſs.*

4. From his *Truth.* Pſal. 69. 13. *O God, in the multitude of thy mercy hear me, in the truth of thy ſalvation.* 2 Sam. 7. 28. *And now, O Lord God, thou art that God, and thy words be true, and thou haſt*
Pſal. 86. 5. *promiſed this goodneſs unto thy ſervant, therefore*
& 15. *now let it pleaſe thee, &c.*

5. From his *Mercies.* Pſal. 6. 4. *O ſave me for thy mercies ſake.* Pſal. 25. 6. *Remember, O Lord, thy tender mercies, and thy loving kindneſſes; for they have been ever of old.* Iſa. 63. 15. *Look down from*
Dan. 9. 18. *heaven, and behold from the habitation of thy holineſs, and thy glory: where is thy zeal, and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me? are they reſtrained?*

6. From his *Glory.* Joſh. 7. 9. *What wilt thou do unto thy great Name?* 2 King. 17. 19. *Now therefore, O Lord our God, I beſeech thee, ſave thou us out*
Verſe 9. *of his hands, that all the Kingdoms of the earth may know, that thou art the Lord God, even thou only.*
Pſal. 109. Pſal. 79. 10. *Wherefore ſhould the heathen ſay, where*
Verſe 21. *is their God?* Jer. 14. 21. *Do not abhor us, for thy Names ſake; do not diſgrace the Throne of thy glory.*
Neh. 9. 8. 7. From his *Covenant* and *Promiſe.* 1 King. 8. 25, 26. *O Lord God of Iſrael, keep with thy ſer-*
Numb. 23. *vant David my Father, that thou promiſedſt him,* &c.
19. *And now O God of Iſrael, let thy word, I pray thee, be verified which thou ſpakeſt unto him,* &c. Pſal. 74. 20. *O deliver not the ſoul of thy Turtle unto the multitude of the wicked, forget not the Congre-*

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gation of the poor for ever. Have reſpect unto the Covenant, &c. Jer. 14. 21. *Remember, break not thy Covenant with us.*

8. From his *Command* of calling upon him, and appointing this Ordinance as the means of our help and ſupply in any condition. *Pſal.* 27. 8. *Thou ſaidſt, ſeek ye my face; my heart anſwered, Thy face, Lord, will I ſeek.* Pſal. 50. 15. *Call upon me in the day of trouble, I will deliver thee, and thou ſhalt glorifie me.* Pſal. 86. 5. *For thou Lord art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee.* Pſal. 31. 17

2. The ſecond ſort of Arguments, from our ſelves, are derivable from ſome of theſe heads.

1. From our *Relation* to him, as being his people, ſervants, children. *Pſal.* 74. 1, 2. *Why doth thine anger ſmoke againſt the ſheep of thy paſture? Remember the Congregation which thou haſt purchaſed of old, the rod of thine inheritance, which thou haſt redeemed, this Mount Sion wherein thou haſt dwelt.* Pſal. 116. 16. *O Lord, truly I am thy ſervant, I am thy ſervant, and the Son of thy handmaid, thou haſt looſed my bands.* Pſal. 143. 12. *Of thy mercy cut off mine enemies, and deſtroy all them that afflict my ſoul, for I am thy ſervant.* Iſa. 63. 16. *Doubtleſs thou art our Father, though* Abraham *be ignorant of us, and Iſrael acknowledg us not; thou, O Lord, art our Father, our Redeemer.* Iſa. 64. 8. *But now, O Lord, thou art our Father, we are the clay, and thou our Potter; we are all the work of thine hand. Be not wroth very ſore, O Lord, neither remember iniquity for ever. Behold, ſee, we beſeech thee, we are all thy people.* Jer. 14. 8, 9. *O! the* Exod. 9. 29. Pſal. 86. 16

hope

hope of Iſrael, the Saviour thereof in time of trouble, why ſhouldſt thou be as a ſtranger in the land, and as a wayfaring man, that turneth aſide to tarry for a night? Why ſhouldſt thou be as a man aſtonied, as a mighty man that cannot ſave? yet thou, O Lord, art in the midſt of us, and we are called by thy Name; leave us not.

Pſal. 5. 12. 25. 21. 86. 2. 44. 18. 2. From our own *Sincerity.* Pſal. 40. 16. *Let all thoſe that ſeek thee, rejoice and be glad in thee; let ſuch as love thy ſalvation ſay continually, The Lord be magnified.* Pſal. 119. 38. *Stabliſh thy Word unto thy ſervant, who is devoted to thy fear.* Verſ. 94. *I am thine, ſave me, for I have ſought thy precepts.* V. 159. *Conſider how I love thy precepts; quicken me, O Lord, according to thy loving-kindneſs.* Iſa. 38. 3. *Remember now, O Lord, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight.*

2 Chron. 14. 11. Pſal. 31. 3. 86. 2. 71. 5. 3. From our preſent *Dependance* upon him. Pſal. 7. 1. *O Lord my God, in thee do I put my truſt, ſave me from all them that perſecute me.* Pſal. 25. 2. *O my God, I truſt in thee, let me not be aſhamed.* Verſ. 20. *Keep my ſoul, and deliver me; let me not be aſhamed, for I put my truſt in thee.* Pſal. 57. 1. *Be merciful unto me, O God, be merciful unto me; for my ſoul truſteth in thee; yea, in the ſhadow of thy wings will I make my refuge, until theſe calamities be over-paſt.*

Ver. 17. 18 Pſal. 6. 2, 3. & 7. 6. 4. From the greatneſs of our *Need* and ſufferings. *Pſal.* 25. 19. *Conſider mine enemies, for they are many, and they hate me with a cruel hatred.* Pſal. 60. 1, 2, 3. *O God, thou haſt caſt us off, thou haſt ſcattered us, thou haſt been diſpleaſed; O turn thy*

ſelf

ſelf to us again? Thou haſt made the earth to tremble, thou haſt broken it, thou haſt ſhewed thy people hard things, thou haſt made us to drink the wine of aſtoniſhment, Pſal.79.8. *Let thy tender mercies ſpeedily prevent us; for we are brought very low.* Pſal. 142.6. *Attend unto my cry, for I am brought very low; deliver me from my perſecutors, for they are ſtronger than I.* Pſal.80. 1, 2. Pſal.88. 2, 14. 123. 3, 4. Iſa.64. 10, 12.

5. From the *Benefit* of his hearing and granting our requeſts. *Pſal.* 80. 18. *So will not we go back from thee; quicken us, and we will call upon thy Name.* Pſal. 102. 15, *So the heathen ſhall fear the Name of the Lord, and all the Kings of the Earth thy Glory.* Verſ. 18. *This ſhall be written for the generations to come, and the people which ſhall be created, ſhall praiſe the Lord.* Pſal. 106. 47. *Save us, O Lord our God, and gather us from among the Heathen, to give thanks unto thy holy Name, and to triumph in thy praiſe.* Pſal. 9. 14; 35. 18, 28. 43. 4. & 61. 8; 79. 13.

6. From our *Experience* and former Examples. Judg. 15. 18. *Thou haſt given this great deliverance into the hand of thy ſervant, and now ſhall I die for thirſt, and fall into the hand of the uncircumciſed?* Pſal. 22. 4, 5. *Our Fathers truſted in thee, and thou didſt deliver them. They cried unto thee, and were delivered; they truſted in thee, and were not confounded.* Pſal. 27. 9. *Thou haſt been my help, leave me not, neither forſake me, O God of my ſalvation.* Pſ. 71. 5, 6. Pſ. 80. 8, 9. 143. 5. Iſa. 51. 9, 10.

To theſe may be added, in the buſineſs of *Imprecation*, another Topick, from the *inſolence* and impiety of Gods Enemies. *Exod.* 32. 12. *Wherefore ſhould the Egyptians ſay, for miſchief did he bring them out, to ſlay them in the mountains, and to conſume* Deut. 9. 28 Pſ. 74. 10, 22, 23. Pſal. 83. 2. 139. 20.

some them from the face of the earth? Psal. 140.8.
Psal. 10. 13 *Grant not, O Lord, the desires of the wicked, further*
Deut. 9. 28 *not his wicked devices, lest they exalt themselves.*

From some of these heads a man may fetch Arguments to quicken and confirm his faith, to perswade the possibility of obtaining help by this duty. And that is another good means of engaging the affections upon this service.

Sometimes indeed, the Spirit of God may raise in a man such vigorous enlargements of heart, that he shall not need any distinct application of his thoughts to these Rules; but at other times, when he is more heavy and indisposed, then ought he to be the more careful in using these means; when the wind does not blow to help us by the *sails*, we must ply the *oars* so much the harder.

But now, if notwithstanding all our endeavours in this kind, we do still find in our selves a barrenness, distraction and averseness from this service, (as that may be frequently our condition) in this case there are these two remedies to be considered:

1. Bewail and pray against that indisposition in particular; and though you can say nothing else, yet say this, O Lord, as this coldness and deadness of heart is my *fault*, so I desire to repent of it, and to be humbled for it; but as it is thy *will* and *chastisement*, most justly inflicted for my former negligence and formality, so I desire to submit unto it, thy will be done; but yet I will not cease to beg pardon for it, and power against it.

A man does not only then pray well, when his devo-

devotions are accompanied with some special comforts and enlargements, but then also when he is sensible of much coldness and indisposition. The right performance of this duty does not so much consist in the acts of the sensitive appetite, as in the regulating of the will. As God takes the will for the deed in sinful actions, so much more in good duties, as being more ready to reward than to punish.

2. What you want in the *degrees* of your duty, be careful to make up in your *humility*; and this will be the most proper improvement of all our failings, when we can *strengthen* our selves by our very *infirmities*. *O Neminem à Deo derelictum, quando etiam vilitas ipsum seminarium est sublimitatis*, (saith one of the Ancients). That man has no great reason to complain of desertions, who can by them take advantage to improve his graces, and raise himself by his very falls. Our most enlarged devotions are nothing worth without this fruit of humble and upright conversations; and with this consequent, our coldest, most restrained prayers, may be looked upon as successful. *Wessel. Groningensis, de orat.*

Thus much for the first sort of rules that concern the stirring up of our *Affections*.

CHAP.

CHAP. V.

Other Rules to furnish the Judgment, *in respect of* Matter, Method, Expression.

THE second kind of *Rules* for the attaining of this Gift, are such as concern the furnishing the *Judgment*, both in respect of

{ Matter.
{ Method.
{ Expression.

Answerable to these three defects that men usually complain of, namely,

1. Drineſs or emptineſs for want of *Matter*.

2. Confused, tumultuary repetitions or digressions for want of *Order*.

3. Crude, unseemly, improper phrase, for want of fitting *Expression*.

Whereas on the contrary, each of these may be remedied, if a man be furnished with

1. A treasury of *Matter*. This will help us in the enlarging of our affections, preventing empty and needleſs repetitions, making the mouth to speak from the abundance of the heart.

2. A fitting *Method* will teach us how to guide and regulate our thoughts, that they may be delivered in their true place and order, without unseemly, hudling, or impertinent digressions.

3. An expertneſs in proper *Phrase* and *Expression* will enable a man so to deliver his thoughts,

as

as that they ſhall make reflection back upon his own heart, and have more powerful efficacy upon others.

Now for the fitting of the *judgment* in theſe reſpects, there are theſe directions to be obſerved.

1. For the ſupply of *matter*; a man ſhould be careful to keep by him ſome regiſter of the moſt remarkable paſſages of his life, both in reſpect of Gods dealing with him, and his carriage towards God; having ſeveral Catalogues, or Common-place-heads, unto which the emergencies of theſe divers natures may be diſtinctly reduced. This I conceive to be the meaning of thoſe places that ſpeak of *watching unto prayer and thankſgiving*; which do not only ſignifie a diligence in reſpect of the *act* or *exerciſe* of this duty, but likewiſe a care of improving in the habit or gift of it; A vigilancy in obſerving and gathering up fit matter for our Confeſſions, Petitions, Thankſgivings, according as our daily occaſions, and the ſeveral conditions of our lives may require: Mark your *ſins* and *defects*, your *ſufferings* and *wants*, your *mercies* and *enjoyments*; make a diſtinct regiſter of them, that you may have them in readineſs upon any ſpecial occaſion. Eph. 6. 18 Col. 4. 2 1 Pet. 4. 7.

'Tis uſual for younger Students, to be very careful in gathering of Common-place books, for other matters, (of which notwithſtanding, when they come to riper judgments, they will find but very little uſe). But now of how much greater advantage would it be, if they were but diligent to collect under proper references, any ſuch particular matter, or expreſſions in prayer, where-

with

with at any time they find themselves to be more especially affected?

It would very much conduce to the promoting of this gift, if men would first propose to themselves some brief *Systeme* or Logical frame (as suppose this that follows, or the like) containing distinctly the chief parts to be insisted upon in Prayer. And then use each of these, as a several head of reference by way of Common-place, to which they might reduce any more pertinent observable passage, which they shall either hear or read. This course industriously observed, might probably in a short space raise a man to a great ability in this kind, and would be a good means to preserve the memory of such passages, as we have at any time experimented to be more especially quickning, and efficacious upon our own hearts, which otherwise we are so easily apt to forget.

If any shall object, that this course will require much study and care; 'Tis considerable, that no eminent gift in any kind is attained without proportionable diligence. He that would be expert in any other common ability, whether pleading, disputing, *&c.* must apply himself to those Arts and Exercises whereby they are to be learnt; and therefore much less should a man grudg his pains in such a weighty business, of more than ordinary consequence.

Men that would be thought *wary* and thriving in the world, are thus observant of their temporal Estates, keeping Books of Accompt for their *Revenues* and *Expenses*. And why should not those

those who would be thought truly *religious*, be as watchful and observant of their spiritual conditions?

2. For *Method*, though there may be several kinds of it, yet that is to be esteemed the best, wherein these Rules are most closely observed: Namely, 1. That it be comprehensive, and take in all the parts. 2. That *Generals* be mentioned first, and *Particulars* after. 3. That things of the same kind and nature be put together; and this should be observed in all the parts of Prayer.

Now the parts of Prayer may be generally distinguished into these two kinds.

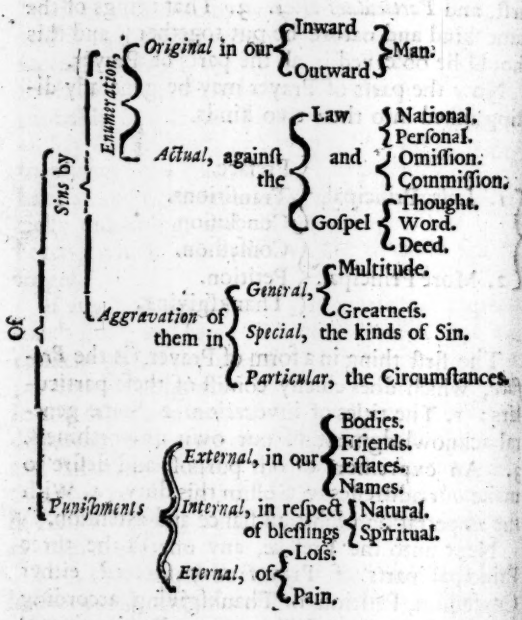
1. Less Principal, { Preface. / Transitions. / Conclusion.
2. More Principal, { Confession. / Petition. / Thanksgiving.

The first thing in a form of Prayer, is the *Preface*, which does chiefly consist of these particulars: 1. The titles of invocation. 2. Some general acknowledgment of our own unworthiness. 3. An expression of our purpose and desire to make our addresses to God in this duty. 4. With the impetration of his assistance and attention.

Next unto the Preface, any one of the three Principal parts of Prayer may succeed, either Confession, Petition, or Thanksgiving, according as several occasions shall require. But in general and common use, 'tis most convenient that *Con-*

ſeſſion ſhould precede the other, becauſes it prepares for them, and may ſerve to ſtir us up unto a true ſenſe, both of thoſe *mercies* which we *want*, and thoſe which we have *received*.

Confeſſion, according to its proper latitude and extent, doth imply in it an acknowledgment both



Next

Next to *Confeſſion*, *Petition* may ſucceed; but for the better connexion of theſe two, 'tis requiſite that they be joined together by ſome fitting *Tranſition*. The moſt natural and genuine matter for which, may refer to ſome one of theſe heads: Either, 1. A *Profeſſion* of our ſhame and ſorrow, in the conſideration of our many ſins and the puniſhment due unto them. 2. An *Expreſſion* of our deſire to renounce our own righteouſneſs, to fly utterly out of our ſelves. 3. A *Promiſe* of greater care and ſtrictneſs in our ways for the future. 4. A brief *Application* unto our ſelves, of ſuch mercies and promiſes as do belong unto thoſe that believe and repent.

For the chief heads of *Petition*, we are directed in the *Lords Prayer*, that being given us as a Summary, or brief Model, wherein are contained the moſt principal and neceſſary materials of all our deſires.

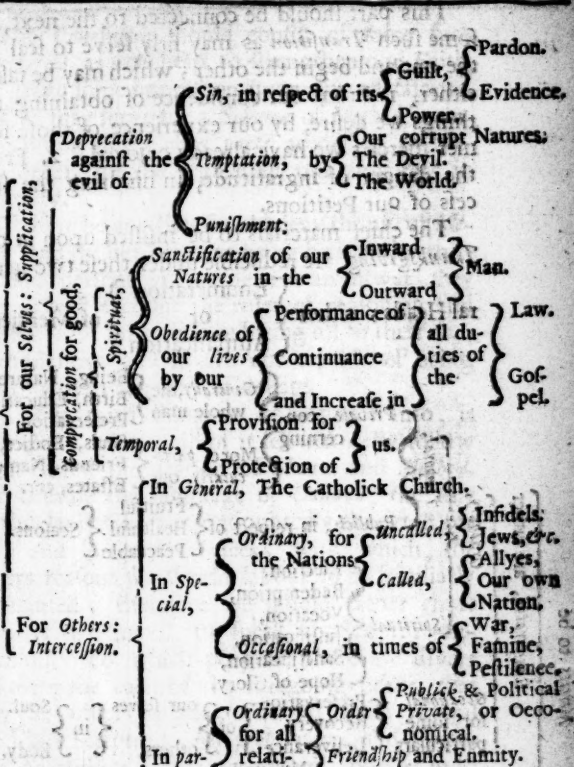
That which is accounted the firſt Petition, *Hallowed be thy Name*, doth more eſpecially concern the chief end of all our deſires, namely, the glory of God, and is there ſet down to teach us what we are principally to intend and aim at in all thoſe prayers that we make, either for our ſelves or others.

The three next clauſes do concern the *obtaining* of *good*. The firſt of them for the *ſanctifying* of our hearts and natures, into which we wiſh that his *Kingdom may come*. The ſecond for the *obedience* of our lives, *Thy will be done on earth as it is in heaven*. The third for the *neceſſities* of this preſent life, *Give us this day our daily bread*.

The three last Petitions do concern the *removal* of *evil*. The first of them being against the evil of *Sin*; *Forgive us our trespasses*. The second against the evil of *Temptation*; *Lead us not into temptation*. The last against the evil of *Punishment*; *Deliver us from evil*.

All of them being in the plural number, *Our Father*, and *Give us*, and *Forgive us*, *&c.* which shews our duty to petition for others, as well as our selves; and then the whole Prayer is sealed up with this Argument, *For thine is the Kingdom, the Power, and the Glory, for ever and ever, Amen.* Wherein we acknowledg, that it is He alone who is able to grant our requests; thereby teaching us to back our Petitions with such arguments as may serve to strengthen our belief concerning the success of them.

So that, according to this pattern, the chief materials of our desires (the order only being made more suitable to the precedent method observed in our *Confession*) may be thus analysed.


All *Petition* is either
For our *Selves*: *Supplication*,
Deprecation against the evil of
Sin, in respect of its
Guilt,
Pardon.
Evidence.
Power.
Temptation, by
Our corrupt Natures.
The Devil.
The World.
Punishment.
Compregation for good,
Spiritual,
Sanctification of our *Natures* in the
Inward
Man.
Outward
Obedience of our *lives* by our
Performance of
Continuance
and Increase in
all duties of the
Law.
Gospel.
Temporal,
Provision for
Protection of
us.
For *Others*: *Intercession*.
In *General*, The Catholick Church.
In *Special*,
Ordinary, for the Nations
uncalled,
Infidels: Jews, &c.
Called,
Allyes,
Our own Nation.
Occasional, in times of
War,
Famine,
Pestilence.
In *particular*
Ordinary for all relations of
Order
Publick & Political
Private, or Oeconomical.
Friendship and Enmity.
Neighbourhood.
Occasional, for the afflicted in
Mind.
Body.

This part should be connected to the next, by some such *Transition* as may fitly serve to seal up the one and begin the other; which may be taken either, 1. From our confidence of obtaining the things we desire, by our experience of those former mercies we have already enjoyed. 2. From the danger of ingratitude, in hindring the success of our Petitions.

The chief materials to be insisted upon in our *Thanksgiving*, are reducible under these two general Heads; either { Enumeration / or / Amplification } of Mercies.

The

The *Concluſion* ſhould conſiſt of ſome ſuch *Doxologies* as may help to ſtrengthen our Faith, and leave ſome impreſſion upon our affections.

This may ſerve for a *Scheme* of *Method*, comprehending all the *chief parts*, according to a fitting order, for the regulating our thoughts in this duty.

If there be any that ſhould deny the uſe of *Method*, and the like helps, as being humane inventions, ſuch perſons will not deſerve an anſwer; they may as well account the rules of reaſoning and diſpute to be unlawful, reducing all to their own Enthuſiaſms; and ſo are not capable of being dealt with in any way of debate.

3. The third thing to be inquired into, is *Expreſſion*; which will of it ſelf naturally follow upon ſuch a preparation of *Matter* and *Method*. But becauſe the language of *Canaan*, the ſtile of the Holy Ghoſt is undoubtedly the fitteſt for holy and ſpiritual ſervices; with which, for divers reaſons, we ſhould labour to be familiarly acquainted; therefore we ſhould rather chuſe (where we may) to ſpeak in Scripture-expreſſion. To which purpoſe, there are divers inſtances for each of the foregoing heads, that may be obſerved and collected from ſeveral Books in Scripture. All *prohibitions* and *threats* will adminiſter both matter and phraſe unto *Confeſſion* and *Deprecation*. All *precepts* and *promiſes*, unto *Comprecation* and *Thanksgiving*. Beſides that, it is eaſie to reduce the uſual expreſſions of other kinds, to be proper and helpful unto this purpoſe.

There are two extreams to be avoided in our *Expression*, Namely, { Negligence. / Affectation.

1. *Negligence*, when men vent their thoughts in a rude, improper, unseemly phrase; as if they had no awe upon their spirits, and did not care how they spake.

2. *Affectation*, either of too much neatness and elegance, or else of a mystical kind of phrase, not to be found either in Scripture, or any sober Writer, (though much in fashion amongst some men in these times) which, it may be, sounds well to vulgar ears; but being reduced into plain English, will appear to be wholly *empty*, and to signifie nothing, or else to be *full* of vain repetitions.

Each of these extreams will be apt to nauseate an intelligent hearer, and is very unsuitable to the solemnity of this duty.

There are some Rhetorical Ornaments and varieties in the manner of expression, which may be very proper, and powerful, both for the expressing and exciting our affections, such as are these four.

1. *Exclamations*; which serve to set forth an affectionate wonder, Psal. 31. 19. *O how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, before the sons of men?* Rom. 7. 24. *O wretched man, that I am! who shall*, &c.

2. *Expostulations*; which are fit to express any deep dejection of mind. So *Psal.* 77. 8.

Will

Will the Lord cast us off for ever? and will he be no more intreated? Is his mercy clean gone? &c. Psal. 13.1. Isa. 63. 15. 80.4. *O Lord God of Hosts, how long wilt thou be angry against thy people that prayeth?* &c. Psal. 44. 24. *Wherefore hidest thou thy face, and forgettest our affliction, and our oppression?*

3. *Option*; fit to set forth serious and earnest desires, *Job 6.8. O that I might have my request, and that God would grant me the thing that I long for! that it would please him,* &c. Psal. 119. 5. *O that my ways were so directed, that I might keep thy statutes.*

4. *Ingemination*; which argues eager and inflamed affections, Psal. 94. 1, 2. *O Lord God, to whom vengeance belongeth, O God, to whom vengeance belongeth, shew thy self; lift up thy self, thou Judg of the earth,* &c. Dan. 9. 19. *O Lord hear; O Lord forgive; O Lord hearken and do; defer not for thine own sake, O my God.*

He that will seriously endeavour and accustom himself to deliver his thoughts in a proper, full, significant expression, and to be well acquainted with those many examples which the Scripture doth afford to this purpose, such a one may by practice and experience arrive to a good ability and readiness in this kind.

CHAP.

CHAP. VI.

Concerning the most proper Materials for the Preface.

HAving in the former Chapter laid down some directions in reference to the *Order* and *disposition of parts* to be observed in this duty, I come in the next place to treat concerning the *amplification* of these several parts; and to shew how the Scripture will afford various matter for the enlargement of each of them. So that any one, who will be but careful to collect any other apposite matter, or observation that he shall meet with, and amongst these to refer it under its proper head, such a one may quickly be furnished with a very copious Treasury to this purpose.

The first thing to be thought of in composing a form of Prayer, is the *Preface*. The most necessary and chief materials for a *Preface*, were formerly specified to be four.

I. I. The Titles of Invocation, or the stile of Salutation, wherein we bespeak the person whom we pray unto; who should be expressed by such divine compellations, as may excite in our hearts either some or all of those affections that are more especially required in this duty.

These Compellations may consist either of, 1. Gods Names or Titles. 2. His Attributes or Properties. 3. His Promises or Threats. 4. His Works

Works or Ways: By all of which he hath been pleased after a more special manner to declare and make himself known.

In the choice of these, we should select such as may be most suitable unto that frame and temper of mind required in that kind or part of Prayer, which we have occasion to insist more largely upon. *As the matter of fire is, so it burneth,* (saith the son of *Syrach*) so from the divers meditations of God, will arise divers affections towards him. Eccl. 28. 10.

1. The consideration of his Infinite Power, Wisdom, Holiness, Justice, Omnipresence, Majesty, &c. is apt to produce in us reverence, shame, fear, sorrow, and the other affections of this nature, which are most suitable to the business of *Confession.*

2. The thought of his Mercy, Truth, Patience, is fit to excite Faith and Hope, and consequently is proper for the duty of *Petition.*

3. The meditation of his Bounty and Goodness, will provoke Love and Gratitude, and is therefore fit to prepare us for *Thanksgiving.*

Accordingly as our thoughts are severally fixed upon any of these, so may our affections be disposed and qualified in our prayers unto him. To this purpose 'tis convenient that we take special notice of those Divine Titles and Attributes in Scripture, which may be most sutable to such various occasions.

1. Of the first kind are such as these.

The King of Glory. Psal. 24.

The Lord, the Lord of Hosts, the mighty One of Israel, 7, 10. Isa. 1. 24.

The

Rev.19.16 *The King of Kings, and Lord of Lords.*
Ex.15.11, *Who is glorious in holiness, fearful in praises, doing wonders.*
Numb.16. 21. *The God of the spirits of all flesh.*
Deut.4.24 *Who is a consuming fire, even a jealous God.*
Deu.10.17 *The God of gods, and Lord of lords, a great God mighty and terrible, which regardeth not persons, neither taketh rewards.*
Deu.32.4. *Whose works are perfect, and his ways judgment: a God of truth, and without iniquity, just and right.*
1 Sam.4.4. *The Lord of Hosts, who dwelleth between the*
1 Kin.8.27 *Cherubims, whom the Heaven of Heavens cannot contain.*
2 King.19. 15. *O Lord God of Israel, which dwellest between the Cherubims, thou art the God, even thou alone, of all the Kingdoms of the Earth, thou hast made Heaven and Earth.*
2 Chr. 20. 6. *Who ruleth over all the Kingdoms of the Earth, in whose hands there is power and might, so that none is able to withstand him.*
2 Chr. 23. 19. *Before whom no unclean thing should enter.*
1 Chr. 28. 9. *Who searchest all hearts, and understandest all the imaginations of the thoughts.*
1 Chr. 29. 11. *The Lord God of Israel, to whom belongeth greatness, and power, and glory, and victory, and Majesty; for all that is in the heaven, and in the earth, is thine; thine is the Kingdom, O Lord, and thou art exalted as head above all.*
Verse 12. *Both riches and honour come of thee, and thou reignest over all, and in thine hand is power and might, and in thine hand it is to make great, and give strength*
1 Chr. 16. *unto all.*
27. *Glory and honour are in his presence, strength and gladness are in his place.*

Whose

Whose glorious Name is exalted above all bleſſing Neh. 9. 5.
and praiſe.

Thou, even thou, art Lord alone; thou haſt made Verſe 6.
Heaven, the Heaven of heavens with all their hoſts;
the earth, and all things that are therein; the ſeas,
and all that is therein, and thou preſerveſt them all,
and the Hoſt of Heaven worſhippeth thee.

The great, and mighty, and terrible God, who Verſe 32.
keepeth Covenant and Mercy.

Who chargeth his Angels with folly. Job 4 18.

Who doth great things, and unſearchable, mar- Job 5. 9.
velous things without number.

Who giveth rain upon the Earth, and ſendeth wa- Verſe 10.
ters upon the fields.

To ſet up on high thoſe that be low, that thoſe 11,
which mourn, may be exalted to ſafety.

Who diſappointeth the devices of the crafty; ſo that 12,
their hands cannot perform their enterprize.

Who taketh the wiſe in their own craftineſs, and 13,
the counſel of the froward is carried headlong.

So that they meet with darkneſs in the day-time, 14,
and grope in the noon-day, as in the night.

But He ſaveth the poor from the ſword, and from 15,
their mouth, and from the hand of the mighty.

He is wiſe in heart, and mighty in ſtrength; who Job 9. 4.
hath hardened himſelf againſt him, and hath proſ-
pered?

Which removeth the mountains, and they know Verſe 5,
not; which overturneth them in his anger.

Which ſhaketh the Earth out of her place, and the 6,
pillars thereof tremble.

Which commandeth the Sun, and it riſeth not, and 7,
ſealeth up the ſtars.

Which

Verse 8. *Which alone spreadeth out the Heavens, and treadeth upon the waves of the Sea, &c.*

Job 15.15. *Who putteth no trust in his Saints, yea, the Heavens are not clean in his sight.*

Job 26. 6. *Before whom Hell is naked, and destruction hath no covering.*

Verse 7, *Who stretcheth out the North over the empty place, and hangeth the earth upon nothing.*

8, *Who bindeth up the waters in his thick clouds, and the cloud is not rent under them.*

9, *Who holdeth back the face of his Throne, and spreadeth his cloud upon it.*

10, *Who hath compassed the waters with bounds, until day and night come to an end.*

11, *The pillars of heaven tremble, and are astonished at his reproof.*

12, *Who divideth the sea by his power; and by his understanding he smiteth through the proud.*

13. *Who by his Spirit hath garnished the heavens, and his hand hath formed the crooked Serpent.*

Job 37.16. *Who is perfect in Knowledg.*

Verse 22. *With whom is terrible Majesty.*

23, *We cannot find him out; he is excellent in Power and in Judgment, and in plenty of Justice: He respecteth not any that are wise of heart.*

Psal. 8. 1. *Whose Name is excellent in all the earth; who hath set his glory above the heavens.*

Psal. 33.6. *By whose word the heavens were made, and all the host of them by the breath of his mouth.*

Verse 7, *Who gathereth the waters of the Sea together as an heap, and layeth up the deep in store-houses.*

8, *That all the earth might fear him, and all the inhabitants of the world stand in awe of him.*

Who

Who bringeth the counsel of the people to nought, 10,
& maketh the devices of the people to be of none effect.
Whose own counsel standeth for ever, and the 11,
thoughts of his heart to all generations.
Who looks down from Heaven, and beholds all the 13,
sons of men.
From the place of his habitation he looks upon all 14,
the inhabitants of the earth.
Fashioning their hearts alike, and considering all 15,
their works.
Who is the Lord most high and terrible, a great Psal. 47. 2.
King over all the earth.
Who is exalted above the Heavens, and his glory Psal. 57. 5.
above all the earth.
Who by his strength setteth fast the mountains, be- Psal. 65. 6.
ing girded with power.
Who stilleth the noise of the Seas, the noise of their Verse 7.
waves, and the tumult of the people.
Who is terrible in his doings towards the children Psal. 66. 5.
of men.
Who ruleth by his power for ever, and his eyes Verse 7.
behold the Nations.
Who rideth upon the Heaven of heavens, which Psal. 68. 33
were of old.
Who shall judg the people with righteousness, and Psal. 72. 2.
the poor with judgment.
All Kings shall bow down before him, and all Nati- Verse 11.
ons shall do him service.
Whose Name shall endure for ever, and be continu- 17.
ed as long as the Sun; and men shall be blessed in him,
and all Nations shall call him blessed.
Who only doth wondrous things. 18.
Whose Name alone is Jehovah, *who is the most* Psal. 83. 18
high over all the earth.

Who

Psal. 89.6. *Who in the Heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord?*

Verse 7, *Who is greatly to be feared in the Assembly of his Saints, and to be had in reverence of all those that are about him.*

8, *O Lord God of Hosts, who is a strong God like unto thee? or to thy faithfulness round about thee?*

9, *Thou rulest the raging of the Sea, when the waves thereof arise, thou stillest them.*

10, *Thou scatterest thine enemies with thy strong arm?*

11, *The Heavens are thine, the Earth also is thine: as for the world, and the fulness thereof, thou hast founded them.*

13, *Thou hast a mighty arm, strong is thy hand, and high is thy right hand.*

14, *Justice and Judgment are the habitation of thy throne, mercy and truth shall go before thy face.*

Psal. 95.3. *Who is a great God, and a great King above all gods.*

Verse 4. *In whose hands are the deep places of the Earth; the strength of the Hills is his also.*

5. *The Sea is his, and he made it; his hands formed the dry land.*

Psal. 96.6. *Before whom are Honour and Majesty; and in whose Sanctuary are strength and beauty.*

Psal. 99. 2. *Who is great in Zion, and high above all people.*

Verse 3. *Whose Name is great and terrible, for it is holy.*

4. *Who loveth Judgment and doth establish Equity; executing Judgment and righteousness in Jacob.*

Ps. 103.19. *Who hath prepared his throne in the Heavens, and his Kingdom ruleth over all.*

O Lord my God, thou art very great, thou art clothed with Honour and Majesty. Psal. 104. 1

Who coverest thy self with light as with a garment. Verse 2.

Who stretchest out the heavens like a curtain.

Who layeth the beams of his chambers in the waters, and maketh the clouds his chariots, and walketh upon the wings of the wind. 3.

Who maketh his Angels spirits, his Ministers a flaming fire. 4.

Who laid the foundations of the earth, that it should not be removed for ever. 5.

Who hath set a bound to the waters of the Sea, that they might not pass over; that they turn not again to cover the earth. 9.

Who sendeth the springs into the valleys, which run among the hills. 10.

To give drink unto every beast of the field; the wild asses quench their thirst. 11.

Who watereth the hills from his chambers: the earth is satisfied with the fruit of his works. 13.

Who causeth grass to grow for the cattel, and herb for the service of man, that he may bring forth food out of the earth. 14.

By whose appointment the Moon hath her seasons, and the Sun knoweth his going down. 19.

O Lord, how manifold are thy works? in wisdom hast thou made them all; the earth is full of thy riches. 24.

Holy and reverend is his Name. Ps. 111. 9.

Who is high above all Nations; and his glory is above the Heavens. Ps. 113. 4.

Who humbleth himself to behold the things that are in Heaven. Verse 6.

Ps. 139. 2. *Who knows our down-sitting, and our up-rising; and understandeth our thoughts afar off.*

Verse 3. *Who compasseth our path, and our lying-down, and is acquainted with all our ways.*

Ps. 145. 13. *Whose Kingdom is an everlasting Kingdom, and his dominion endureth throughout all generations.*

Verse 17. *Who is righteous in all his ways, and holy in all his works.*

Ps. 146. 6. *Who made Heaven and Earth, the Sea, and all that*
Act. 4. 24. *therein is, who keepeth truth for ever.*

Verse 7. *Who executeth judgment for the oppressed, and giveth food for the hungry.*

Prov. 21. 30, 31. *Against whom there is no wisdom, nor understanding, nor counsel; from whom alone safety must come.*

Eccl. 12. 14. *Who will bring every work unto judgment, with every secret thing, whether it be good or evil.*

Isa. 2. 17. *Before whom the loftiness of man shall be bowed down, and the haughtiness of men shall be made low.*

Verse 19. *And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth.*

Isa. 6. 2. *Before whom the Seraphims do cover their faces.*

Isa. 28. 29. *Who is wonderful in counsel, and excellent in working.*

Isa. 40. 12. *Who hath measured the waters in the hollow of his hand, and meted out the heavens with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance.*

Isa. 40. 15. *Before whom the Nations are as a drop of a bucket, and are counted as the small dust of the balance;*

lance; who taketh up the Isles as a very little thing.

All Nations before him are as nothing, and they Verse 17.
are counted to him less than nothing and vanity.

Who sitteth upon the Circle of the earth, and the 22.
inhabitants thereof are as Grashoppers. That stretcheth out the heavens as a Curtain, and spreadeth them out as a tent to dwell in.

Who bringeth Princes to nothing, and maketh the 23.
Judges of the earth as vanity.

Who can make the worm Jacob *to thresh the moun-* Isa. 41. 14,
tains, and beat them small, and make the hills as 15.
chaff.

Who created the heavens, and stretched them out; Isa. 42. 5.
who spreadeth forth the earth, and that which cometh of it; who giveth breath to the people upon it, and spirit to them that walk therein.

Who formed us from the womb, who maketh all Isa. 44. 24.
things, who stretcheth forth the heavens alone, and spreadeth abroad the earth by himself.

That frustrateth the tokens of lyers, and maketh Verse 25,
diviners mad; that turneth wise men backwards, and maketh their knowledg foolish.

That confirmeth the word of his servants, and per- 26,
formeth the counsel of his messengers.

Who can declare the end from the beginning; and Isa. 46. 10.
from ancient times the things that are not yet done: whose counsel shall stand, and he will do all his pleasure.

Who is the first and the last; whose hand hath laid Isa. 48. 12.
the foundations of the earth, and his right hand hath spanned the Heavens.

At whose rebuke the sea is dried up, and the Isa. 50. 2.

rivers become a wilderneſs, their fiſh ſtinketh becauſe there is no water, and die for thirſt.

Verſe 3. *Who cloatheth the heavens with blackneſs, and maketh ſackcloth their covering.*

Iſa.57.15. *Who is the high and lofty One, inhabiting eternity, whoſe Name is holy, who dwelleth in the high and holy place.*

Iſa.66.1. *Who hath the heavens for his Throne, and the earth for his foot-ſtool.*

Jer.10.10. *The only true and living God, the everlaſting King, at whoſe wrath the earth doth tremble, and the Nations are not able to abide his indignation.*

Verſe 12. *Who made the earth by his power, and hath eſtabliſhed the world by his wiſdom, and ſtretched out the heavens by his diſcretion.*

Jer.11.20. *The Lord of Hoſts that judgeth righteouſly, that trieth the reins and the heart.*

Jer.17.10. *Who giveth to every man according to his ways, and according to the fruit of his doings.*

Jer.23.24. *From whom no man can hide himſelf, that he ſhall not ſee him: who fills heaven and earth.*

Jer.31.35. *Who giveth the Sun for a light by day, and the Ordinances of the Moon and of the Stars for a light by night; who divideth the Sea when the waves thereof roar: the Lord of Hoſts is his Name.*

Jer.32.17. *Thou haſt made the heaven and the earth by thy great power, and ſtretched-out arm, and there is nothing too hard for thee.*

Verſe 18. *Thou ſheweſt loving-kindneſs unto thouſands, and recompenceſt the iniquities of the fathers into the boſome of their children after them; The great, the mighty God, the Lord of Hoſts is his Name.*

Verſe 19. *Great in counſel, and mighty in work, for thine eye i*

eyes are open upon all the ways of the ſons of men, to give to every one according to his work, and according to the fruit of his doings.

Who made the earth by his power, and eſtabliſhed the world by his wiſdom, and hath ſtretched out the heavens by his underſtanding. Jer. 51. 15.

In whoſe hands our breath is, and whoſe are all our ways. Dan. 5. 23.

Whom there are thouſand thouſands that miniſter unto, and ten thouſand times ten thouſands ſtand before him. Dan. 7. 10.

The Lord God of Hoſts, who formed the mountains, and created the wind, and declared unto man what is his thought; that maketh the morning darkneſs, and treadeth upon the high places of the earth. Am. 4. 13.

When he toucheth the land, it ſhall melt, and all that dwell therein ſhall mourn. Am. 9. 5.

Who buildeth his ſtore-houſe in the heavens, and hath founded his troup in the earth; that calleth for the waters of the ſea, and poureth them out upon the face of the earth. Verſe 6.

Who is of purer eyes than to behold evil, and cannot look upon iniquity. Hab. 1. 13.

Who quickneth the dead, and calleth thoſe things that be not, as though they were. Rom. 4. 17

Whoſe judgments are unſearchable, and his ways paſt finding out. Rom. 11. 33.

Who is over all, God bleſſed for ever. Rom. 9. 5.

Who will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the heart. 1 Cor. 4. 5.

Who doth every thing according to the counſel of his own will. Eph. 1. 11.

Eph. 3. 20. *Who is able to do exceeding abundantly above all that we can ask or think.*

Col. 1. 16. *By whom all things were created, that are in heaven and earth, viſible and inviſible, whether they be Thrones, or Dominions, or Principalities, or Powers.*

1 Tim. 1. 17. *Who is the King eternal, immortal, inviſible, the only wiſe God.*

Ch. 6. 15. *The bleſſed and only Potentate, the King of kings, and Lord of lords.*

Verſe 16. *Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen, or can ſee.*

Heb. 4. 13. *In whoſe ſight there is no creature that it not manifeſt, but all things are naked and opened unto the eyes of him with whom we have to do.*

Heb. 13. 8. *Who is yeſterday, to day, and the ſame for ever.*

Rev. 6. 15. *At whoſe dreadful appearance the Kings of the earth, and the great men, and the rich men, and the chief Captains, and the mighty men ſhall be willing to hide themſelves in the Dens, and in the Rocks of the Mountains.*

Verſe 16. *Crying to the Mountains and Rocks, Fall on us, and hide us from the face of him that ſits upon the Throne, and from the wrath of the Lamb.*

II. Invocation of the ſecond ſort, are ſuch Scripture-expreſſions as theſe.

Ex. 34. 6. *The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth.*

Verſe 7. *Keeping mercy for thouſands, forgiving iniquity, and tranſgreſſion, and ſin.*

Neh. 9. 17. *Who is a God ready to pardon, gracious and merciful,*

ciful, slow to anger, and of great kindness.

Who is a refuge for the oppressed, a refuge in time Psal. 9. 9.
of trouble.

Who will never forsake them that seek him. Verse 10.

Whose word is right, and all his works are done in Psal. 33. 4.
truth.

Whose eye is upon them that fear him, and upon Verse 18.
them that hope in his mercy.

To deliver their souls from death, and to keep them Verse 19.
alive in famine.

Who will not suffer them to want, that fear and Psal. 34.
trust in him. 8, 9.

Whose eyes are upon the righteous, and his ears are Verse 15.
open to their cry.

To hear and deliver them out of all their troubles. Verse 17.

Who is nigh unto them that are of a broken heart, Verse 18.
and saveth such as be of a contrite spirit.

Who will redeem the soul of his servants, and none Verse 22.
of them that trust in him, shall be desolate.

Whose mercy is in the heavens, and his faithful- Psal. 36. 5.
ness reacheth unto the clouds.

Whose righteousness is like the great mountains, Verse 6.
and whose judgments are a great deep, who pre-
serveth man and beast.

Our refuge and strength; a very present help in Psal. 46. 1.
trouble.

The God that heareth prayers, unto whom all Psal. 65. 2.
flesh should come.

The confidence of all the ends of the earth, and of Verse 5.
them that are afar off upon the sea.

Who delivereth the needy when he crieth, the poor Ps. 72. 12.
also, and him that hath no helper.

Who shall redeem their soul from deceit and Verse 14.

violence, and precious ſhall their blood be in his ſight.

Pſ. 103. 8. *Who is merciful and gracious, ſlow to anger, and plenteous in mercy.*

Verſe 9. *Who will not always chide, neither will he keep his anger for ever.*

10. *Who does not deal with us after our ſins, nor reward us according to our iniquities.*

13. *Like as a father pitieth his children, ſo the Lord pitieth them that fear him.*

14. *He knows our frame; he remembers that we are but duſt.*

17. *Whoſe mercy is from everlaſting to everlaſting upon them that fear him, and his righteouſneſs unto childrens children.*

18. *To ſuch as keep his Covenant, and to thoſe that remember his Commandments to do them.*

Pſ. 145. 8. *Who is gracious and full of compaſſion; ſlow to anger, and of great mercy.*

Verſe 9. *Who is good to all, and his tender mercies are over all his works.*

18. *Who is nigh unto them that call upon him, to all that call upon him in truth.*

19. *He will fulfill the deſires of them that fear him; he alſo will hear their cry, and will help them.*

Iſa. 51. 6. *Though the heavens ſhall vaniſh away like ſmoke, and the earth ſhall wax old like a Garment, and they that dwell therein ſhall die in like manner; yet his ſalvation ſhall be for ever, and his righteouſneſs ſhall not be aboliſhed.*

Iſa. 66. 2. *Who hath great regard to them that are poor, and of a contrite ſpirit, and tremble at his Word.*

Jer. 14. 8. *Who is the hope of* Iſrael, *and the Saviour thereof in time of trouble.*

Who

Who hath no pleasure in the death of the wicked, but rather that he should turn from his way and live. Ezek. 33. 11.

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage, who retaineth not his anger for ever, because he delighteth in mercy? Mic. 7. 18.

Who will turn again, and have compassion upon us, subduing our iniquities, and casting all our sins into the depth of the sea. Verse 19.

Who hath promised, where two or three are gathered together in his Name, to be in the midst of them. Mat. 18. 20.

Who does abound in riches of goodness, and forbearance, and long-suffering, which should lead us to repentance. Rom. 2. 4.

Who is rich unto all that call upon him. Rom. 10. 12.

Who is the Father of mercies, and the God of all comfort. 2 Cor. 1. 3.

The God of our Lord Jesus Christ, the Father of glory. Eph. 1. 17.

The Father of lights, from whom every good and perfect gift doth come, with whom there is no variableness, neither shadow of turning. Jam. 1. 17.

Who is not willing that any should perish, but that all should come to repentance. 2 Pet. 3. 9.

III. Divine Compellations of the third sort may be derived from such Scriptures as these.

Who keepeth Covenant and mercy for them that love him, and observe his Commandments. Neh. 1. 5.

Who will deliver us in six troubles, yea in seven there shall no evil touch us. Job 5. 19.

Who in famine shall redeem us from death, and in war from the power of the sword. Verse 20.

Job 7. 20. *O thou preserver of men.*

Psal. 8. 1. *O Lord our God, how excellent is thy Name in all the world.*

Psal. 18. 2. *My rock, my fortress, and my deliverer, my God, my strength, in whom I will trust, my buckler, the horn of my salvation, and my high tower.*

Verse 3. *Who is worthy to be praised.*

Ps. 19. 14. *My strength, and my redeemer.*

Psal. 22. 9, 10. *Who tookest me out of the womb, and hast been my hope, and my God, since I was upon my mothers breast.*

Psal. 27. 9. *The God of my salvation.*

Psal. 33. 5. *Who loveth righteousness and judgment, and the earth is full of his goodness.*

Verse 12. *Blessed is the Nation whose God is the Lord, and the people whom he hath chosen for his own inheritance.*

Verse 20. *Our help, and our shield.*

Ps. 35. 27. *Who hath pleasure in the prosperity of his servants.*

Psal. 36. 7. *How excellent is thy loving-kindness, O God? therefore shall the sons of men put their trust under the shadow of thy wings.*

Verse 8. *They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.*

Verse 9. *For with thee is the fountain of life; and in thy light shall we see light.*

Psal. 46. 1. *Our refuge and strength; a very present help in trouble.*

Psal. 63. 3. *Whose loving-kindness is better than life.*

Psal. 65. 8. *Who maketh the out-goings of the morning and evening to rejoice.*

Verse 9. *Who visiteth the earth, and watereth it, and greatly*

greatly enricheth it with the river of God.

Who maketh it ſoft with ſhowers, and bleſſeth the ſpringing thereof. Verſe 10.

Who crowneth the year with his goodneſs, and his paths drop fatneſs. Verſe 11.

Who clotheth the paſtures with flocks; and covers the valleys with corn. Verſe 13.

Who holdeth our ſoul in life; and ſuffereth not our feet to be moved. Pſal. 66. 9.

Who ſhall judg the poor of the people, and ſave the children of the needy, and ſhall break in pieces the oppreſſor. Pſal. 71. 4.

He ſhall deliver the needy when he crieth; the poor alſo, and him that hath no helper. Verſe 12.

He ſhall ſpare the poor and needy, and ſhall ſave the ſouls of the needy. Verſe 13.

He ſhall redeem their ſoul from deceit and violence; and precious ſhall their blood be in his ſight. Verſe 14.

Whom have I in Heaven but thee? and there is none upon earth that I deſire beſides thee. Pſ. 73. 25.

My fleſh and my heart faileth; but God is the ſtrength of my heart, and my portion for ever. Verſe 26.

The Shepherd of Iſrael. Pſal. 80. 1.

Who art the glory of our defence; and in whoſe favour our horn ſhall be exalted. Pſ. 89. 17.

For the Lord is our defence, and the holy One of Iſrael is our King. Verſe 18.

He is my refuge and my fortreſs, my God, in him will I truſt. Pſal. 91. 2.

He ſhall cover me with his feathers, under his wings will I truſt; his truth ſhall be my ſhield and buckler. Verſe 4.

Who forgives all our iniquities, and heals all our diſeaſes. Pſ. 103. 3.

Who

Verse 4. *Who redeems our life from destruction, who crowneth us with loving-kindness and tender mercies.*

Verse 6. *Who executeth righteousness and judgment for all that are oppressed.*

Ps. 119. 68. *Thou art good, and thou dost good.*

Ps. 145. 3. *Who is greatly to be praised, and whose greatness is unsearchable.*

Verse 20. *Who preserveth all them that love him.*

Isa. 40. 11. *Who shall feed his flock like a Shepherd, and shall gather his Lambs with his arms, and carry them in his bosome, and shall gently lead those that are with young.*

Isa. 51. 3. *Who will comfort* Sion, *and build her waste places, making her wilderness like* Eden, *and her Desart like the garden of the Lord, so that joy and gladness shall be found therein, thanksgiving, and the voice of melody.*

Verse 5. *Whose righteousness is near, and his salvation gone forth; whose arms shall judg the people: the Isles shall wait upon him, and in his arm shall they trust.*

Verse 22. *That pleadeth the cause of his people.*

Jer. 14. 8. *The hope of Israel, the Saviour thereof in the time of trouble.*

Jer. 16. 19. *O Lord, my strength, and my fortress, and my refuge in the day of affliction; to whom the Gentiles shall come from the ends of the earth; and shall say, Surely our Fathers have inherited lyes, vanity, and things wherein there is no profit.*

Hos. 13. 4. *Besides whom there is no Saviour.*

Act. 14. 17 *Who leaveth not himself without a witness unto all the Nations of the world, doing them good, giving them rain from heaven, and fruitful seasons, filling their hearts*

hearts with food and gladneſs.

In whom we live, move, and have our being. Act. 17. 28

Who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt. Eph. 1. 3.

Who is rich in mercy. Eph. 2. 4.

The Father of our Lord Jeſus Chriſt, of whom the whole Family in Heaven and Earth is named. Eph. 3. 14.

Our Father who hath loved us, and hath given us everlaſting conſolation, and good hope through grace. 2 Theſ. 2. 16.

Who is the Saviour of thoſe that believe. 1 Tim. 4. 10.

The living God, who giveth us richly all things to enjoy. 1 Tim. 6. 17.

The God of Peace, who brought again from the dead the Lord Jeſus Chriſt, that great ſhepherd of his ſheep, through the blood of the everlaſting Covenant. Heb. 13. 20.

The God of all grace, who hath called us into his eternal glory by Chriſt Jeſus. 1 Pet. 5. 10.

The King of Saints, whoſe works are great and marvellous, and his ways juſt and true. Rev. 15. 3.

There may be divers the like expreſſions of each kind collected from ſeveral places of Scripture: Of ſome or more of theſe, the firſt and chief material of a Preface ſhould conſiſt.

Theſe ſeveral kinds may be variouſly intermixed, according as divers occaſions ſhall require: The Scriptures do afford ſundry examples to this purpoſe.

O Lord God of Heaven, the great and terrible God, that keepeth Covenant and mercy for them that love him, and obſerve his Commandments. Neh. 1. 5. Dan. 9. 4.

The

Psal. 46. 7. *The Lord of Hosts, the God of* Jacob *our refuge.*
Isa. 43. 3. *The Lord our God; the holy One of Israel our Saviour.*
Verse 14. *The Lord our Redeemer, the holy One of Israel;*
Isa. 45. 21. *who is a just God and a Saviour, and there is none besides him.*
Isa. 49. 26. *The Lord who is our Saviour and Redeemer, the mighty One of Jacob.*
Isa. 54. 5. *Our Maker, and our Husband, whose Name is the Lord of Hosts, our Redeemer, the holy One of Israel, the God of the whole Earth.*
Mat. 6. 9. *Our Father which art in Heaven.*

I have been the larger in the recital of such passages, because they will not only afford us matter for a *Preface*, but supply us likewise with divers proper *Arguments*, upon several occasions for the exciting of our faith, and fervency in the business of petition.

II. The second Material in a *Preface*, to be joined with the former, is some general acknowledgment of our own unworthiness, as, that *we who*
Gen. 18. *are but dust and ashes.*
27. *Less than the least of all his mercies.*
Gen. 32. 10. *As leaves driven to and fro, and as dry stubble.*
Job 13. 25. *Altogether abominable and filthy.*
Psal. 14. 3. *Worms, and no men.*
Psal. 22. 6. *The people of his pasture, and sheep of his hands.*
Psal. 95. 7. *Whose days are as grass, as the flower of the field,*
Ps. 103. 15. *so he flourisheth.*
Verse 16. *When the wind passeth over it, it is gone, and the place thereof shall know it no more.*
Ps. 144. 3. *Lord what is man that thou takest knowledg of him? or the son of man, that thou makest account of him?*

Man

Man is like to vanity, his days are as a shadow that passeth away. Verse 4.

Whose breath is in his nostrils; and wherein is he to be accounted of? Isa. 2. 22

All Nations before him are as nothing, and counted to him less than nothing. Isa. 40. 17.

Prodigal children, unprofitable servants, of polluted lips, and uncircumcised hearts, &c. 1 Tim. 1. 15.

The chief of sinners.

III. An expression of our purpose to approach unto him in this duty. That we do desire III.

To worship, and fall down, and kneel before the Lord our Maker. Psal. 95. 6.

To bring our iniquities to remembrance. Num. 5. 15

To afflict our souls in his sight. Num. 29. 7.

To make him our hope and refuge in the day of evil.

To seek his face, to meet him in his ways: To speak good of his Name: To wait upon him in his Ordinances. Jer. 17. 17.

To approach before him in his courts, that we may be satisfied with the goodness of his house, even of his holy Temple. Psal. 65. 4.

To set forth the honour of his Name, and make his praise glorious. Psal. 66. 2.

To bless our God, and make the voice of his praise to be heard. Verse 8.

To give unto the Lord the glory due unto his Name; to bring an offering, and come into his Courts. Psal. 96. 8.

To worship the Lord in the beauty of holiness. Verse 9.

To exalt the Lord our God, and to worship at his foot-stool. Psal. 99. 5

To

Ps. 116. 17. *To offer unto him the sacrifice of Thanksgiving, and to call upon the Name of the Lord.*

Verse 18. *To pay our vows unto the Lord in the presence of his people, in the Courts of the Lords house.*

Ps. 138. 2. *To worship towards his holy Temple, and to praise his Name for his loving-kindness, and for his truth.*

Ps. 145. 5. *To speak of the glorious honour of his Majesty, and of his wondrous works.*

IV. IV. A desire of his assistance, acceptance, and attention; that we may be enabled to perform this duty in an acceptable manner, with such holy affections as he hath required.

Rom. 8. 26. *That his good Spirit may help our infirmities, and make intercession for us.*

Rom. 5. 5. *That he would shed abroad his love in our hearts,*

Isa. 64. 7. *and stir up our souls to lay hold of him.*

Psa. 51. 15. *That he would open our lips, that our mouths may shew forth his praise.*

Isa. 45. 19. *That we may not seek his face in vain.*

Ps. 80. 18. *That he would quicken us to call upon his Name.*

Verse 19. *That he would cause his face to shine upon us, and lift up the light of his countenance.*

1 King. 8. 28. *Have thou respect unto the prayer of thy servant, and to his supplication, to hearken to the cry, and to the prayer which thy servant prayeth before thee to day.*

Verse 30. *Hear thou in Heaven thy dwelling place, and when thou hearest, forgive.*

2 King. 19. 16. *Lord, bow down thine ears and hear; open Lord, thine eye and see.*

Neh. 1. 6. *Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant.*

Psal. 5. 1. *Give ear to my words, O Lord, consider my meditation.*

Hearken

Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray. Verse 2.

That he would hear our voice out of his holy Temple, and let our cry come before him even into his ears. Psal. 18. 6.

That the words of our mouths, and the meditations of our hearts, may be always acceptable in his sight. Psal. 19. 14

Hear, O Lord, when I cry with my voice; have mercy also upon me, and answer me. Psal. 27. 7.

Give ear to my Prayer, O God, and hide not thy self from my supplication. Attend unto me, and hear me. Ps. 55. 1, 2.

Let my Prayer come before thee; incline thine ear unto my cry. Psal. 88. 2.

Lord hear my voice; let thine ear be attentive to the voice of my supplication. Ps. 130. 2.

Let my Prayer be set forth before thee as incense, and the lifting up of my hands as the Evening-sacrifice. Ps. 141. 2.

Hear my Prayer, O Lord, give ear to my supplications; in thy faithfulness answer me, and in thy righteousness. Ps. 143. 1.

Hear me speedily, O Lord, my spirit faileth; hide not thy face from me, lest I be like unto them that go down into the pit. Verse 7.

Look down from heaven, and behold from the habitation of thy holiness, and of thy glory. Isa. 63. 15.

Some one, or more of these particulars, may upon several occasions, afford fitting matter for a *Preface*; which is the first thing to be considered and enlarged, in conceiving a *Form of Prayer*.

CHAP. VII.

Confession of sins, by Enumeration *of them; and first of* Original *sin.*

NExt to the *Preface*, *Confession* does according to the more usual and ordinary course succeed.

The first thing to be confessed in the *Enumeration* of sin, (as is before expressed in the scheme of Confession) is *Original* sin.

Eccl. 7. 29. *Whereas God at first made man upright, he hath since corrupted himself by seeking out many inventions.*

Jer. 2. 21. *He planted our first Parents a noble Vine, a right seed; but they quickly turned into degenerate Plants of a strange Vine.*

Isa. 48. 8. *So that we are transgressors from the womb.*

Psal. 51. 1. *Being shapen in iniquity, and conceived in sin.*

Isa. 1. 4. *A seed of evil-doers, children that are corrupters.*

Rom. 11. 17. *Branches of the wild Olive.*

Eph. 2. 1. 3. *Being naturally dead in trespasses and sins.*

Children of wrath; bearing about us,

Rom. 6. 6. *The old man.*

Rom. 7. 24. *A body of sin, and of death.*

23. *A law of our members.*

Joh. 3. 6. *Being born only of the flesh.*

Rom. 7. 17. 21. *Having sin that dwells in us.*

And is always present with us.

Heb. 12. 1. *And doth so easily beset us.*

This *Original* sin hath been propagated to us, both

both by { Imputation. Real Communication.

1. By *Imputation* of *Adams* particular transgression, in eating the forbidden fruit; for we were legally parties in that Covenant which was at first made with him, and therefore cannot but expect to be liable unto the guilt which followed upon the breach of it. *By one man sin entred into the world, and death by sin, and so death passed upon all men.* Rom. 5. 10

2. By real *Communication* of evil concupiscence, and depravation upon our natures, which was the consequent of the first rebellion; We were all of us naturally in our first Parents, as the streams in the fountain, or the branches in the root, and therefore must needs partake of the same corrupted nature with them; For *who can bring a clean thing out of an unclean?* And *what man that he should be clean? or he that is born of woman, that he should be righteous?* This might justly make us more loathsom and abominable in Gods eyes, than either Toads or Vipers, or any other the most venomous hurtful creatures are in ours; and for this alone, he might justly cut us off, and condemn us, though it were meerly for the prevention of that mischief and enmity against him, which the very principles of our natures are infected with. Job 14. 4. Job 15. 14

Though man were at first made *little lower than the Angels, being crowned with glory and honour*; having dominion over the other creatures, all things being put under his feet; yet this corruption of our nature hath now made us become Psal. 8. 5, 6.

49. 20. *more vile than the beasts that perish.*

'Tis the root and the fountain of all other sin, from whence every actual abomination does proceed. Atheism, and Pride, and Baseness, and Cruelty, and Profaneness, and every other vice, which the most wicked wretch in the world is guilty of, doth proceed from hence. Hell it self, which is the proper place of sin, is not more full of sin, for the kinds of it, than our natures are. If there be any particular sin which we have not faln into in our *lives*, 'tis not for want of corrupt principles and dispositions in our *natures*, which do incline us to all; but by reason of Gods *restraining* or *renewing* Grace, which hath as yet with-held us from them; without which we should break out into as great abominations as were ever committed by the vilest of the sons of men.

All that pravity and baseness, which fills up every part and power about us, are but diffusions of our Original corruption: what a world of mischief is there in our several parts? Our Wills, Affections, our Tongues, Eyes. And yet all these are but as little *Rivulets*: the *Fountain*, or rather the *Sea* that feeds them, is our corrupted Nature.

'Tis this that fills us with enmity against all spiritual Truths and Ordinances; makes us (what we should tremble to think of) haters of God, though he be the God of our life, and of our happiness, in whom we live, and move, and have our beings.

Rom. 7. 21 Verse 23. Hence is it, that *when we would do good, evil is present with us.* That we have *a law in our mem-*

members, rebelling against the law of our minds and bringing us into captivity to the law of sin.

'Tis this that makes us, like corrupted vessels, to pollute all the gifts that are poured into us; those Graces and Abilities which from God are bestowed upon us pure and excellent, when they are by us put forth in duties, are not without some savour of our own corruption.

This contains in it, not only an utter *deficiency* of all good, but also a *loathing* and disliking of it. Not only a *liableness* to evil, but also an inherent *propension*, and strong desire to it. All which is as natural to us, as blackness to an *Ethiopian*; and, like the *fretting Leprosie*, adheres to our natures with so much pertinacy, that it cannot be utterly removed while we are on this side the grave, till these our earthly tabernacles shall be dissolved. *No soap or nitre can purge it.* The general Deluge could not wash it away; that swept away sinners indeed, but not one sin. Neither shall the fire of the last day cleanse it.

Levit. 14. 45.

Jer. 2. 22.

It does totally overspread both our { Inward / Outward } Man.

1. Our *Inward man* is hereby depraved, both in respect of { 1. Understandings. 2. Consciences. 3. Affections. 4. Wills. 5. Memories. }

1. Our *Understandings* are hereby become full of vanity, inconsiderateness, ignorance; neither *knowing nor enquiring after God, every thought and imagination of the heart being only evil, and that* Gen. 6. 5.

Rom. 3. 11

2 Cor. 3. 5. *continually.* So that we are *not of our selves sufficient to think any thing that is good.* Being given over to a *reprobate mind,* νοῦν ἀδόκιμον, *a mind void* Rom. 1. 28 *of judgment. Not liking to retain God in our knowledge.* Verse 21. *Becoming vain in our imaginations, having our* Jer. 4. 24. *wicked hearts darkned. Being wise to do evil, but* 1 Cor. 2. 14 *foolish to that which is good. Counting the things of* Rom. 8. 5. *God foolishness. Being carnally minded,* which is Verse 7. *enmity against God. For it is not subject to the Law of God, neither indeed can be.*

Full of pride, prejudice, and contradiction against all sacred truths, setting up our own imaginations and fleshly reasonings against the spiritual notions that are dictated to us. *Being alie-* Eph. 4. 18. *nated from the life of God, through the blindness that is in us.*

2. Our *Consciences* are hereby become full of Eph. 4. 19. stupidity and insensibleness, *past feeling,* being 1 Tim. 4. 2 *seared as with a hot iron.* Altogether *defiled.* Not Tit. 1. 15. performing their office of *bearing witness, accu-* Rom. 2. 15 *sing,* or *excusing us* rightly, according to several occasions. Being deaf unto every holy suggestion of Gods Spirit, secure against all the threats and judgments of the Law.

3. Our *Hearts* and *Affections* being *evil from* Gen. 8. 21. *our youth*: full of wicked policies, and unsearchable deceits. *Deceitful above all things,* Jer. 17. 9. *and desperately wicked, who can know them?* Full Gal. 5. 7. of *lustings against the Spirit of God: Sending forth* Ma. 15. 19. *evil thoughts, murthers, adulteries, fornications, thefts, false-witness, blasphemies.* Full of *folly* and Eccl. 9. 3. *madness*, preferring empty, transitory contentments, before those great matters that concern

our

our eternity. Altogether obdurate against the means of grace, not to be wrought upon either by hopes, or fears; by mercies, or judgments; slighting the threats of God; undervaluing his promises; distrusting his power; abusing his patience; quickly *revolting* and *backsliding* from every holy desire. Jer. 5. 23. Pr. 14. 14.

Who can say I have made my heart clean, I am pure from my sins? Pro. 20. 9.

4. Our *Wills* have now lost their first native freedom, making us become *servants unto sin: bringing us into bondage unto corruption.* Being full of loathing and averseness, full of enmity and obstinacy against any thing that is good. Jer. 8. 24. 2 Pet. 2. 19.

Casting Gods laws behind our backs, and hating to be reformed. Ps. 50. 17.

5. Our *Memories* being naturally very unfaithful and *slippery*, in letting out things that are good, but very tenacious in evil matters. Heb. 2. 1.

II. Our *Outward man*, which was at first created with a kind of Divine Majesty, above the other creatures, is now become weak and vile, exposed to all manner of infirmities, diseases, sins. So that we are all over nothing else but *a body of sin and death, our members being instruments of unrighteousness.* II. Rom. 6. 13.

Eyes full of Adultery, Pride, Envy. 2 Pet. 2. 14.

Ears *uncircumcised*, deaf unto every holy suggestion; easily open and attentive to vanities, lies, slanders. Act. 7. 51.

Tongues *unruly, and full of deadly poyson*, containing *a world of iniquity; Defiling the whole body, setting on fire the course of nature, being them-* Jam. 3. 8. Verse 6.

selves set on fire of Hell. Given to unsavoury, unedifying discourses, revilings, profaneness, blas-
Psal. 57. 8. phemies. That which should be *our glory, The*
Psal. 108. 1 *best member that we have,* is by this Original corruption, become the worst, defiling all the rest.

Rom. 3. 13 Our Throat *being as an open sepulcher; with our*
tongues we use deceit, the poyson of asps is under our
Verse 14. *lips. Our mouth is full of cursing and bitterness:*
15, *our feet are swift to shed blood: destruction and mi-*
16, *sery are in our ways; and the way of peace have*
17, *we not known: there is no fear of God before our*
18, *eyes.*

All which will yet appear more deformed and loathsom, if we look upon our own natures in the rage, blasphemies, baseness, madness of other mens lives: There being not any kind of evil, which either man or devil hath committed, but there are in our natures the principles and inclinations to it: The best of us being by nature as bad as the worst of sinners.

To which may be added our aptness to slight and undervalue the thought of this Original corruption, though it hath already brought so much mischief upon all mankind, wholly depraved us in our faculties and principles, and spred a curse and deformity upon the whole Creation.

CHAP.

CHAP. VIII.

The Enumeration of actual Sins, both National and Personal; against the Law and Gospel; and particularly against the first Commandment.

IN the *Enumeration* of sin, next to *Original*, we are to acknowledg our *Actual* transgressions, which flow from the other, as *acts* do from their *habits*.

These in the general, are distinguishable into sins *National* and *Personal*, of *Omission* and *Commission*; in *thought*, *word* and *deed*, the particulars of which do refer to some kind of *breach* against the { Law. / Gospel, } { First / Second } Table. and may properly be enumerated under those heads to which they appertain. Every Commandment having in it both a { Positive / Negative } part, and comprehending the obedience of the whole man.

But now, because it may be sometimes convenient to make a distinct recital of *National* sins, therefore we ought to be observant and prudent in the choice of fitting matter to this purpose.

There are three things that will raise a sin to a publick guilt, and make it become *National*.

1. Com-

1. Common practice.
Heb. 2. 12. 2. Publick establishment or connivance.
3. General insensibleness.

1. These are variously applicable (according to the condition of several times) both to offences against the first or second Table. As Idolatry, Superstition, Heresie, Prophaneness, Incouragement to wild and desperate Errors, Ingratitude, and unfruitfulness under publick and common Mercies, Security and inadvertency under all those various dispensations that befall us, Inconsiderateness of the day of our visitation, and the things that concern our peace, Loathing of our spiritual Manna, Breach of our publick and solemn engagements.

2. Blood-guiltiness, Cruelty, Injustice, Oppression, Perfidiousness, Bitterness, A spirit of Disobedience, Confession, Giddiness in respect of Civil order, &c.

Dan. 9. 17. Hitherto appertain *the iniquities of our fathers*, and of all publick orders and degrees of men; *Our*
Neh. 9. 34. *Kings, our Princes, our Priests*; which ought upon some special occasions to be acknowledged and bewailed. But these are not reducible unto any particular Catalogue, because they do continually vary according to several times.

In the enumeration of *Personal* sins, a man ought chiefly to insist upon those particulars, whereof he is more especially guilty: But withal, he should know, and (upon several occasions) be able to reckon up the species and kinds of all sins.

See Bishop Downhams Abstract. These may best be discovered by looking upon the

the divine law, according to its latitude and fulness, examining what is therein { Injoined / Forbidden } concerning either the duties of *Piety* towards God in the *first* Table, or the duties of *Charity* towards our *Neighbour* in the *second* Table. Bishop *Andrews Catechis.* Master *Brinsleys watch*, 1 *Part.*

The first Commandment does forbid the not having *Jehovah* alone for our God, and consequently the not knowing, not believing, not adhering, not submitting to him, the not behaving our selves towards him, in all respects, as our God.

So that we sin against this by *Ignorance*, when we do not labour after such a measure of knowledg in divine truths, as is proportionable to the *callings* wherein we are, the *time* and *means* which we have had. When *we do not desire the knowledg of Gods ways*, being *content to sit in darkness, and in the region and shadow of death.* Ignorance. Heb. 5. 12. Job 21. 14 Mat. 4. 16.

Not endeavouring to acquaint our selves with his Power, Majesty, Justice, Mercy, Wisdom, Unchangeableness, and those other Attributes of the Divine Nature. Not searching the Scriptures, *proving the things that are more excellent.* Phil. 1. 10.

When our knowledg is only literal and not *effectual*, not working answerable obedience in our lives; when we are not careful to observe and consider, and treasure up in our hearts those holy truths, which at any time have been discovered to us: But *suffer them to slip from us*, by madvertency or forgetfulness, Not ruminating upon them, or recalling them to mind, according to our several occasions. Luk. 12. 47 Heb. 2. 1.

By

Infidelity. By *Infidelity*, when we do not assent unto his Law, as being *holy*, *just*, and *good*: Not labouring to strengthen our faith in his holy Attributes and Word. Not to firmly believing his *threats* and *judgments*, as to be humbled thereby; or his *promises*, as to be invited by them unto newness of life.

Diffidence Ps. 55. 22. By *Diffidence*, Not adhering to him with all our hearts, not *casting our burden upon him*. Not trusting him in the want of outward means, full of carking and solicitous thoughts, apt to put our confidence in *arms of flesh*, broken reeds, lying vanities.

Jer. 17. 5.

Want of *Love*. By want of *Love*, not loving of him with all our affections and might; preferring the love of our selves, of pleasure, riches, honour, and the like earthly vanities, before that infinite and absolute good that may be found in him. Suffering our shame, worldliness, security, hopes, fears, dependancies, want of leisure, and such like poor respects, to seduce our affections from him, and to hinder our communion with him. Loving his creatures, his enemies, any thing, rather than himself; *forsaking the Fountain of living Waters, and hewing out to our selves broken Cisterns that can hold no water. Spending our time and our money for that which is not bread, and our labour for that which satisfieth not.*

Jer. 2. 13.

Isa. 55. 2.

Want of *Zeal*. By want of *Zeal*, Not being zealous for his glory, in the forward and chearful use of such means whereby it may be *promoted* in a fervent and resolute opposition of those things that may *hinder* it: In an hearty sense and sorrow for those reigning corruptions, either *publick* in the *times*,

in private in our own *souls*, whereby it hath been *abused*; wronging good causes, either by our lukewarmness, or else by our blind, indiscreet zeal.

By *want of rejoicing* in him, not *serving him with gladness of heart*: Not *rejoicing in the Lord*: Not finding any such relish in his holy Word and Ordinances, whereby they may seem sweeter than the honey and the honey-comb; but rather counting his ways grievous and burdensom unto us. Want of joy. Deut. 28. 47. Isa. 61. 10.

By *Unthankfulness* for those *great mercies* which are freely bestowed upon us, *not rendring unto the Lord, according to the benefits we receive*; failing in the acknowledgment of them, letting them slip by us without any regard or notice; being too apt to ascribe Gods blessings unto our own deserts and endeavours. *Sacrificing to our own nets.* Subject to forget his favours, though he doth renew them every moment: And amongst those few that we do take notice of, and remember, yet our thankfulness for the *receipt* of them, is no way proportionable to our importunity in the *want* of them. Expressing our slighting of them, even in our very Thanksgiving for them. Not mentioning them with any hearty sense or affection. Not willing to acknowledg them by charity towards his distressed members, according to our abilities and opportunities. But rather *returning evil for good, and hatred for his good will*: Like *Jeshurun*, waxing fat and kicking with the heel. Abundance making us wanton, and contemptuously to spurn at his Laws. Lading and Unthankfulness. 2 Chr. 32. 25. Hab. 1. 16. Ps. 109. 5. Deut. 32. 15.

weary-

wearying him with our sins, whilst he does continually heap upon us his unwearied mercies.

Impatience. By our *Impatience* under those *small* crosses that are justly inflicted upon us. Not behaving our selves humbly and chearfully under Gods fatherly chastisements. *Not accepting the punishment of our iniquity*, though it be much *less than we have deserved*. Not *bearing the indignation of the Lord*, as considering how *we have sinned against him*. Being subject to murmuring and repining, to fainting and despair, to seek help and deliverance by unlawful means.

Lev. 26. 41. Ezr. 9. 13. Mic. 7. 9.

Disobedience. By want of submission and *obedience* unto him, according to our duty and profession; very inconstant in our holy services, temporary and by fits, subject to backslide and revolt upon every slight temptation. *Our goodness being as the morning cloud, and as the early dew which passeth away.* Not *sincere* in our obedience, but partial, and by halves, apt to pick and chuse in our duties according as they may best suit with our own humors, and the course of the times, not having respect to *all his commandments*. Not hating *every false way*. Not *hearty* and sincere in our performances, doing them with *all our might*, but Hypocritically, Perfunctorily, Negligently.

Hos. 6. 4. Ps. 119. 6. Verse 128.

Security and Presumption. By our not *fearing* of God, according to the infinite Power, Justice, Majesty of the Divine Nature; or according to those manifold sins whereby we have provoked his wrath; behaving our selves with much security and inadvertency under all the various dispensations of his Providence, as if we our selves were not at all concern-

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ed in them. Not *regarding the works of the Lord, nor considering the operation of his hands*; still going on *after the imagination of our own hearts, as if we had made a Covenant with death, and with hell were at an agreement*; very apt to promise to our selves peace and impunity, though we do still persevere in our wonted rebellions; very subject to slavish, worldly fears, of *men that shall die, and the sons of men that shall be made as grass. Forgetting the Lord our Maker, who stretched forth the heavens, and laid the foundations of the earth.* Not *grieving when he strikes us, refusing to receive correction, though he does consume us, making our faces harder than a rock, and refusing to return.* Isa. 65. 2. Isa. 28. 12. Isa. 51. 12, 13. Jer. 5. 3.

By not demeaning our selves *humbly* before him, according as our own vileness, and the greatness of his mercy does require. Pride.

Behaving our selves in our general course, as if we were *desirous* to live without God here, and *content* to be annihilated hereafter, so we might but in this world enjoy the pleasures of sin for a season.

CHAP. IX.

Sins against the second Commandment.

THE second Commandment does concern the *Manner* and *Means* of Gods Worship. Against this we sin, not only by representing

senting and worshipping of him in Images, but also by entertaining gross misconceits of the Divine Nature, by mixing any will-worship, superstition, or our own inventions with his service; when we do not serve him after such a way as is agreeable to his Nature, and required in his Joh. 4. 24. Word, that is, not *in spirit and truth*; not with uprightness, sincerity, cheerfulness.

Manner. 1. It will here concern us to examine how exceedingly we have failed in the *manner* of those good duties which we have attempted; how much *averseness* there is in us from *setting about them:* How much *distraction* and *benumbedness* of spirit in the *Performance* of them: How much impotency and *weariness* in the *continuance* of them: How much pride, unspiritualness, formality, want of relish, deadness, uncomfortableness there is mixed with our best services: Serving God with Psal. 17. 1. *feigned lips. Drawing near to him with our mouths,* Isa. 29. 13. *and honouring him with our lips, when our hearts are far from him.* Resting our selves in the meer out-sides of duties, when we do not enjoy any Communion with God in them.

Means. 2. We ought to examine our failings, in respect of the *means* or kinds of Divine Worship. Our carelessness to keep our selves close in a continual holy Communion with God by the right use of all his sacred Ordinances.

1. Prayer, both { Private. Publick.
2. Ministry of the Word.
3. Receiving of the Sacraments.

Our failings in *Prayer.* 1. Our negligence in setting any solemn time apart

apart for our ſecret Devotions betwixt God and our ſouls. Omitting them upon every trivial occaſion, or ſlight pretence of buſineſs. Our careleſneſs in the *private* obſervance of this duty with our families and near relations, and in *publick* with the Congregation. Our approaching before God without that preparation, reverence, or attention, as becomes ſuch vile creatures ſpeaking to ſo great a Majeſty. *Regarding iniquity in our hearts, not calling upon him in truth: Flattering him with our mouths, and lying to him with our tongues, when our heart is not right with him.* Pſ. 66. 18. Pſ. 145. 18. Pſ. 78. 36.

Not *Confeſſing* our ſins with that ſorrow, *ſhame, and confuſion of face*, as having thereby ſo much diſhonoured his glorious Name, and endangered our own ſalvation; being rather *apt to cover our tranſgreſſion with* Adam, *by hiding our iniquity in our boſome.* Or if we do *acknowledg* them, yet we are not careful to forſake them, but do ſtill go on in a continual round of *confeſſing* and *committing*, *committing* and *confeſſing* again. Dan. 9. 8. Job 31. 33.

Failing very much in the *Matter* of our Petitions, not asking thoſe things *which are according to his will.* Apt to make our prejudicate opinions, and paſſionate wiſhes, the ſubject of our Prayers, inſtead of the holy and unchangeable will of God. For the *Manner* of them, not with *faith and fervency*, as being truly ſenſible of our own wants, or as if we did really believe this duty to be an effectual means for the ſupply of them. Not tenderly affectionate in our forgiving others, or our interceding for them. 1 Joh. 5. 14.

In our *Thankſgiving*, not mentioning the favours

vours we have received, with any ſuch hearty ſenſe of them, as may ſtir up in our ſouls chear-
Pſal. 9. 1. fulneſs, love, gratitude. Not praiſing God with
Pſ. 103. 1. *our whole hearts*, and *all that is within us.*

Coming before him with cuſtomary devotion, rather to ſatisfie the ſcruples of a natural conſcience, than out of any true love to this duty it ſelf, or experimental evidence of comfort to be had by it; our hearts being apt to wander from him, even whilſt we are ſpeaking with him; to think but lightly of him, whilſt we pretend much honour to him.

Nor retaining any taſte and reliſh of theſe duties, after they are ended: Not living ſutably to them: Not taking notice how God does anſwer our Prayers in the ſeveral paſſages of his Providence towards us.

Failings in reſpect of the Miniſtry of the Word.

2. For the Ordinance of *Preaching*, the *Miniſter* does herein offend, by being negligent and ſloathful in his Calling, not preaching with that conſtancy, faithfulneſs, ſimplicity, judgment, authority, courage, demonſtration of the Spirit, as he ſhould. The *People* by neglecting to hear and read the Word, according to their ſeveral opportunities. By not preparing themſelves for this holy exerciſe. Not coming unto it with hungring and thirſting deſire, and loving, believing, prizing it, as being of ſuch great efficacy and neceſſity for our everlaſting well-beings, *able to ſave our ſouls*; Bringing with them much *carnal ſecurity*, which makes them without any deſire or care to profit by it; much *impenitence* and *hardneſs* of heart: Not without ſome ſe-

Before.

cret

cret resolutions of continuing in their former courses, whatever shall be said to the contrary: Many *worldly cares* and thoughts, with *high conceits* of their own sufficiencies; *prejudice* against their Teachers; *curiosity*, not to *learn*, but to *censure*; itching ears, rather to please the fancy, than reform the life.

Not hearkening to it without much irreverence, distraction, infidelity, misapplication, obstinacy, dulness, weariness: Not receiving it into a good and honest heart, with desire to retain and practise it. At. 1

Not careful (after they have heard it) to root and fix it in their hearts by Prayer, Meditation, Conference: not expressing the fruit of it in their conversation; slighting those many gracious opportunities, wherein God hath reached forth unto them the proffers of mercy and salvation; and though he hath with much patience waited for their amendment; yet they have still hardened their hearts, and notwithstanding the *former and the latter rain*, do remain like dry stakes in an hedg, barren and fruitless, without any spiritual life or growth, answerable to the means which they have had. After.

3. For the Sacraments { Baptism. / Supper of the Lord. Failing in the Sacraments.

Our slighting and renouncing that Covenant which we made in *Baptism*, abusing *that good profession, which we have professed before many witnesses*. Not walking as those that have been received into the bosom of the Church, and distinguished from others that are *without*. Not Baptism. 1 Tim. 6. 12.

fighting againſt the world, the fleſh and the Devil, as becomes ſuch as are liſted in the number of Chriſts faithful ſoldiers and ſervants.

The Lords Supper. And ſo for the Sacrament of *Chriſts body and blood*; our not hungring and thirſting after it, not partaking of it ſo frequently as our neceſſities and opportunities have required.

Before. When we have approached unto it, have we been careful *before-hand*, to ſet any ſolemn time apart for the fitting of our ſelves unto ſo holy a work? have we not been unwilling to *ranſack* 1 Cor. 11. 28. and *examine* the ſecret corners of our hearts? to find out, and to purge out thoſe particular boſome ſins, unto which our natures do moſt incline us? after a more ſpecial manner, to excite and ſtir up in our ſelves the Grace of Gods holy Spirit, to renew thoſe conditions of the *Covenant*, required on our parts, *Faith* and *Repentance*.

At. *In the receiving* of the Sacrament, have we not been too apt to ſlight and diſeſteem it, as if it were but an empty, common ceremony? Have we behaved our ſelves with ſo much fear and reverence, as might become ſuch a Sacred Myſtery? with ſuch ſpiritual joy and delight, as ſhould be in thoſe who are fit Gueſts for that Table?

After. *After the receipt of it*, have we not quickly forgotten our good reſolutions, relapſed into our old ſins again, not feeling or regarding any ſuch comfort or profit as is promiſed to the right partaking of this Ordinance? Have we not 1 Cor. 11. 27. often *eat and drunk unworthily?* and conſequent- Verſe 29. ly, *eat and drunk judgment to our ſelves?* becom-

ing

ing *guilty of the body and blood of Christ*; doing that horrid act which we so much detested in the Jews, *Crucifying again* our blessed Saviour, Heb. 6. 6. and by slighting the proffers of Mercy in this Sacrament, doing as much as in us lies, to *make his* 1 Cor. 1. 17 *Passion of none effect.*

CHAP. X.

Sins against the Third and Fourth Commandment.

THE *THIRD* Commandment does forbid the abuse of Gods Name. By the *Name* of God we are to understand any thing whereby he may be known, as his Titles, Attributes, Ordinances, Works.

So that we sin against this Commandment by wicked Oaths, cursed Execrations, unlawful Vows, every light irreverent mention of God, all such idle words as do no way tend to the sanctifying of his Name.

By breaking the Vow of our Baptism, neglecting all those good promises and resolutions which since we have made. *Dealing falsly in our Covenants*, when our *heart is not set aright, and our spirit not stedfast with God.* Psal. 78. 8.

By our not acknowledging, and effectual remembrance of his holy Titles and Attributes as we have had occasion. Not delighting to speak good

of his Name, and to make his praise glorious.

By an irreverent and customary mention of his great and glorious Name, upon trivial occasions.

By our not thinking and speaking of his Word, so frequently, with that holiness and reverence as we should; sometimes pretending *to declare his* Ps. 50. 16. *Statutes, and to take his Covenant into our mouths, whereas we hate instruction, and cast his Law behind us.*

By our Carelessness in vindicating the glory of his Name and Truths, when they are vilified by others.

By profaning our profession of Christianity, with an unholy conversation: Not behaving our selves so sincerely in regard of God, nor so inoffensively in respect of men, as we should.

By defacing his glorious image instamped upon us in our *Creation*: Becoming more *vile and* Ps. 49. 10. *foolish than the beasts that perish.* In our *Regeneration*, relapsing in the sins of our *unregeneracy*, Eph. 4. 1. Not *walking worthy of that vocation whereunto we are called.*

By our carelessness in discovering and acknowledging the Divine Power and Wisdom in those special passages of his Providence which befall us.

The fourth Commandment.

The *FOURTH Commandment* does forbid all carelessness in sanctification of

Sabbaths { *Ordinary.* / *Extraordinary.*

So that we sin against this, when we do not *remember* to keep the Lords day holy; that is, when we are not mindful beforehand to prevent and avoid

avoid all such businesses as may distract us in those duties that belong unto this day.

When we our selves do not rest from our usual works and sinful desires, but miss-spend much of that precious time in idleness or vanity, or else satisfying our selves in a superstitious, customary observation of the *outward rest*, without regarding the *means* or the *works* of sanctification.

When we are not careful to prepare our selves for publick duty, by praying for Ministers in *general*, that God would endow them with fitting gifts and abilities, prospering their endeavours, by giving happy success unto their Ministry: More *particularly*, for the Pastor to whose charge we belong, that God would direct him to speak unto our hearts and consciences.

When we are careless in the performing of our publick duties, not with so much reverence, sincerity, spiritualness, attention as we should.

When we are negligent in looking to those that are under us, who by our carelessness or connivance, may be encouraged to the profanation of this day.

When we fail in those private duties that concern the Sanctification of the Sabbath, Meditation of the Word we hear, Searching the Scriptures to prove the truth of it, Application of it to our selves, examining our own hearts, private prayer, conference, whetting the Law upon one another, mutually exhorting and stirring up each other unto holy duties, contemplating the *Creatures*, and the *Providence* of God. Deu. 11. 19 Psal. 92.

Am. 8. 5. Isa. 58. 13. When we are weary of the Sabbath, and *wish it were gone*, and cannot *call it a delight*.

And so for *extraordinary* days, lawfully set apart for solemn { Feasts. / Fasts. { Publick. / Private.

When we mis-spend our occasional *Festivals* altogether in outward, carnal mirth, without those inward, spiritual duties of Love and Thankfulness, which God requires; not keeping Neh. 8. 9. them *holy unto the Lord*, as we ought to do; not thereby taking occasion to enlarge our bounty to our poor brethren.

And so for days of *Humiliation*, which are called Lev. 23. 28. *Sabbaths* in Scripture: Our neglect of these when there is any special occasion for them, either publick or private; our insensibleness of dangers and judgments, like the old world, keeping on in the road of our secular employments, Mat. 24. 38. *eating and drinking, buying and selling*, &c. *putting far away the evil day*; Am. 6. 3, 6. *chanting to the sound of the Viol, drinking wine in bowls, but are not grieved for the affliction of Joseph*: Not sighing and weeping Ezek. 9. 4. *for the abominations that are committed in the midst of us*.

When we do observe these days, we are ready to rest our selves in bodily abstinence, outward mortification, hanging down the heads, sad Jer. 14. 10. countenances, without inward *afflicting of the soul*; not *breaking, bruising, renting* of our hearts: *Refraining not our feet, but loving to wander*: not Joah 3. 8. *turning from all our evil ways, and the violence in our hands*,

CHAP.

CHAP. XI.

Sins against the second Table.

THE *SECOND* Table doth enjoin the Duties of *Charity* and *Justice* towards our neighbour. Against this we sin, when we do not love our neighbours with such true, unfeigned love, as our selves; when we do not deal so with others, as we desire they should deal with us; when we do not pray for them, and endeavour their good as our own. Mat. 7. 12.

In the fifth Commandment are forbidden the Vices which concern the relations of

{ Superiors.
{ Inferiors.

So that we sin against this, by not behaving our selves answerably to our several relations: Not *modestly* and *gravely* to our *Inferiors*; going before them in an example of good life: Not *humbly* and *dutifully* to our *Superiors*; not submitting to them for *Conscience sake*, as being *ordained of God*: Not thankfully to our *Benefactors*, either not remembring, or not acknowledging, or not esteeming, or not requiting them as we might. 1 Pet. 2. 13. Rom. 13. 1, 2.

Subject to *envy*, and *extenuate* those special gifts of others, whereby they have attained any preheminence above our selves.

Hitherto likewise appertain the Vices which do more particularly concern the relations of

Parents;

Parents: Not educating, instructing, chastising their children so carefully: Not providing and praying for them as they should.

Children: Not loving and reverencing their Parents, not submitting to them, nor being so thankful towards them as they might.

Husband: Not behaving himself as a *Head*, to govern, instruct, and cherish his Wife.

Wife: By being irreverent, unquiet, not an helper, but an hinderer of her Husbands good.

Masters: Not careful in directing, governing, punishing, rewarding their servants.

Servants: Disobedient, slothful, unfaithful, answering again, murmuring.

Aged: Not sober and grave, not wise and examplary in their carriage.

Younger: Irreverent towards the persons of the Ancient, neglecting their good counsels and examples.

Superiors: In *gifts*, whether *inward*, of the mind, or *outward*, of the estate, in respect of Nobility, Riches, *&c.* abusing of their gifts unto scorn, pride, oppression, not doing so much good as the advantage of their abilities and places does require.

Inferiors: Either too much disdaining, or too much flattering those above them.

Magistrates: Want of diligence and uprightness in the discharge of their places.

Subjects: Not so respective, serviceable, submissive as they should.

Teachers: Negligent in taking all occasions of

of instructing, reforming others by { Counsel. / Example.

Learners: Not teachable, inquisitive, &c.

The *SIXTH Commandment* doth forbid all those sins which are against the health and welfare of our *own*, or our Neighbours { Bodies. / Souls. The sixth Commandment.

So that we sin against this, not only by *outward* acts of *violence*, but also by an aptness to entertain prejudice and misconceits against others: by rash, immoderate anger, injurious, revengeful thoughts, secret grudges, hatred, and implacableness. Mat. 5. 22. 1 Joh. 3. 15

By failing in those particulars which concern the maintenance of mutual peace and friendship amongst one another: By haughty, insolent carriage; Reviling, scoffing, provoking speeches.

Being senseless and hard-hearted in the miseries of our brethren; not weeping with them that weep; not being heartily affected at those publick evils wherein we our selves are not more immediately and particularly concerned.

By wounding and murthering the souls of others through scandal { Active, misguiding them, / Passive, grieving them, when we encourage them in their evil courses, either by Provocation, Counsel, Example, Connivance.

By the levity and unprofitableness of conversing amongst others; when we do not labour to stir them up unto holiness, according to our several opportunities and relations; not instructing the ignorant, comforting the weak, admonishing

monishing, exhorting, encouraging others unto well-doing.

By neglecting our own bodily health and welfare, through intemperance, immoderate passions, *&c.*

By being careless of our own souls, not providing for the days of death and judgment, but thrusting them far from us, bidding those days care for themselves. By quenching and suppressing those holy motions that are at any time suggested unto our hearts, preferring the base things of this world, before those great matters that concern Eternity.

The seventh Commandment.

The *SEVENTH Commandment* does forbid all *kinds* of *uncleanness*, both of body and soul, together with the *means* and *signs* of it.

Against this we sin, not only by committing any *outward* act of uncleanness, either by ourselves, or with others: But also,

Mat. 5. 28. By the *Adultery of the heart*, by having our minds full of unchast desires, by cherishing in ourselves any lustful, unlawful affection. By delighting our thoughts in the fancy and speculation of those lusts which we have not opportunity to act.

When we do not labour to quench our fleshly concupiscence, by vigilancy over our own heart and ways, by avoiding all evil company, and such other occasions as may inflame us: when we are not moderate in our delights, modest in our carriage, temperate in our diet, diligent and painful in our callings.

When our *eyes* are full of Adultery, when our *ears* are willingly open to filthy and unclean com-

communication, when our *tongues* are given to rotten and unsavoury speeches.

When we are not wary and circumspect in avoiding all suspitions and appearances of this evil.

The *EIGHTH Commandment* does forbid all those vices which do concern our own or our neighbours outward estate; as Theft, Oppression, Deceit, Sacriledg, Usury, Bribery, Prodigality. The eighth Commandment.

We offend against this, not only by those external acts of theft and injustice, which humane law does take notice of: But also,

By the *Love of money*, which is the *root of all evil*; by being discontent at our estates, greedy of gain, full of restless and insatiable desires after these earthly profits. 1 Tim. 6. 10.

When we are not so strict and conscionable in the means of getting wealth; either negligent and idle in those callings wherein we should provide for our selves and our families, or else too much *hasting to be rich*, by violence and oppression, craft or over-reaching, by being unfaithful in our words and promises: Not so upright and sincere in our dealings with others, nor conscionable in paying their dues. Prov. 28. 20.

When we are not wise and moderate in the use of these outward things: Not so discreet in laying out the Talents committed to our stewardship; too sparing and *parsimonious* unto good purposes; too *lavish* about dishonest and unnecessary occasions.

The *NINTH Commandment* does forbid those vices which concern our own, or our neighbours *reputation*, as Slander, Credulity, hearing of tale-bearers, The ninth Commandment.

hearers, Censuring, Sinister Suspitions, Flattery, Silence in defending, &c.

Against this we sin, not only when we do publickly concur with others in false judgment against our neighbours; But also,

When we are not charitable in our speaking, hearing, thinking of others.

Subject to reviling, scornful, slanderous speeches, very ready to speak ill, and to spread the faults of our neighbours, when it does no way concern us, or is like to benefit others.

Willing to entertain Back-biters, Tale-bearers, Scoffers, ready to listen unto any report that tends unto the defamation of others, too much affected unto *flattering tongues* and *deceitful lips*: Busie and medling in the affairs of others, where we are not concerned.

Full of Credulity, and rash belief, in judging of ill rumors, too liable unto uncharitable suspitions, apt to interpret good things ill, and doubtful matters in the worst sense.

Not so careful in upholding our neighbours credit, by admonishing, exhorting, rebuking him, according to our *Callings* and *opportunities*.

Subject to arrogant, high conceits of our selves, and yet very negligent in those ways whereby we may establish our reputations; Not labouring to be such as we would seem to be; Not endeavouring to keep a good conscience before God, and *a good report before men*. Not avoiding all *appearance of evil*.

The tenth Commandment.

The *TENTH and last Commandment* does forbid any concupiscence against our neighbour, though

before

before the consent of the will; whether by covetousness, self-love, evil-thoughts, envy.

Against this we sin, when we have not such a holy disposition in our minds unto the duties of Charity, as God hath required.

When we are apt to favour and entertain the tentations that are suggested to us.

When our minds are full of evil fancies and wicked perturbations, arising from our corrupted natures.

When we delight our selves in any evil imagination, *keeping it close, and rolling it* in our thoughts, though our minds (perhaps) do not consent to the acting of it. Job 20. 12, 13.

CHAP. XII.

Sins against the Gospel.

NExt to these transgressions against the *Law*, we ought to enumerate our sins against the *Gospel*, which for the general kinds of them, are reducible to these two heads, { Unbelief. / Impenitence.

1. Our *Unbelief*, in the several degrees of it. 1. Unbelief.

Not labouring to *acquaint* our selves with the Duties, Promises, Priviledges of the Gospel, though it does contain the best *glad tidings*, and of the greatest consequence, that can possibly be imagined.

Our not *assenting* to it, according to its full latitude

titude, being easily carried about with every wind of doctrine, any wild erroneous fancy; apt
Ps. 123. 5. to *turn aside unto our own crooked ways*, and to have
2 Cor. 11. our *mind corrupted from the simplicity that is in*
3. *Christ*; *not being found in the faith.*
Tit. 1. 13. Our not *loving* and *esteeming* of it. Not sufficiently admiring that miracle of divine bounty,
Rom. 5. 8. wherein the *Love* of God was more especially *commended* and *manifested* towards us, in that he
1 Joh. 4. 9. sent *his only begotten Son into the world, that we might live through him.*

Our too much slighting and undervaluing the great love and merits of our blessed Redeemer. *Treading under foot the Son of God, profaning the*
Heb. 10. *blood of the Covenant*, and doing what we could
29. *to make Christs passion of none effect.* Being apt to
Phil. 3. 8. prefer *dross* and *dung* before *the excellency of the*
Col. 3. 11. *knowledg of Christ Jesus our Lord.* Not counting
Rom. 5. 11. him *all in all.* Not *rejoicing in God through our*
Gal. 6. 14. *Lord Jesus Christ, by whom we have received the Atonement.* Not *glorying alone in Christ, and him crucified.* Not counting his favour and loving-kindness to be *better than life.* Not *claiming his*
Psal. 119. *promises as our heritage, esteeming them the joy of*
115. *our hearts.* Not looking upon them as being *un-*
Eph. 3. 8. *searchable riches*; *exceeding great and precious.*
2 Pet. 1. 4. Our not *living by faith* in all estates and conditions; Not *embracing* the promises of the Gospel with so much *readiness*, nor *adhering* to them with so much *stedfastness*, as the *excellency* and *certainty* of them do require.

Not improving and applying this rich treasure of Gospel-promises, unto the various changes of this

his *temporal* life, in respect of { Prosperity. / Adversity.

Being very apt to be altogether immersed in sensitive, external things, without reflecting upon those advantages we might from thence enjoy in this regard.

And so for our *spiritual* life, being apt to rely on our own righteousness and self-justifications, thereby endeavouring (as much as in us lies) to deprive Christ of his Saviour-ship.

Not owning of Christ in all his Offices; not willing to accept of him as well for our *Lord*, as our *Saviour*.

And this *heart of unbelief* does prove unto us a root of *Apostacy*, making us to *depart from the living God*. Heb. 3. 12.

2. Our *impenitency*, in that when God had in some measure discovered unto us our own miserable condition by reason of the *Covenant of Works*, we have not yet humbled our selves in any proportion to the multitude or greatness of our sins; nor applied our selves with any fervency of heart unto the only means of Pardon and Reconciliation in the *Covenant of Grace*. 2. Impenitency.

Not being *inquisitive* after our sins, not endeavouring to examine and find out our particular failings, but rather to hide and excuse them.

Not being *humbled* and grieved for them, as considering that wretched injustice, folly, unkindness, that we have expressed by them.

Not *resolving* and *striving* against them; not improving all advantages for the avoiding and subduing of them.

Refusing to repent, though God has vouchsafed
Rev. 2. 21. us *time* and *means*. *Though light be come into the*
Joh. 3. 19. *world, yet loving darkness rather than light.* Re-
2 Cor. 6. 1. *ceiving the grace of God in vain.* Turning it into
Jude v. 4. *wantonness.* Tempting, grieving, quenching the holy
Eph. 4. 30. *Spirit of God, whereby we should be sealed to the day of Redemption.*

Hardning our selves by a custom and delight
Rom. 2. 5. in sin; and by this means, *Treasuring up for our selves wrath against the day of wrath, and revelation of the righteous Judgment of God.*

'Tis here to be observed, that though these two sins be more *immediately* and *directly* against the *Gospel*; yet the other breaches of the *Law* before mentioned, are in some sense *reducible* also under this head, *Evangelical* obedience including *Legal*, as subordinate to it; and the *Law* being the rule of *Gospel*-conversation. And for this reason I am the more brief upon this head.

We should here likewise remember, that all these offences before enumerated, are but the *generals* and *kinds* of our sins. The *particular* acts of them being past our numbring. To all which may be added our proneness to maintain, justifie, extenuate our offences.

CHAP. XIII.

Concerning the Aggravation of sins.

BEsides the *Enumeration* of our sins, it is also requisite that we understand somewhat concerning the *Aggravation* of them, whereby they

they may appear *exceeding sinful*; that so we may be the better affected with a self-abhorrency and humiliation for them. Rom. 7. 13

Aggravation may be either of { Sin in *General*. / *Kinds* of sin. / *Particular* sins.

1. Sin in general may be aggravated, either by its { Greatness. / Multitude. } In both which respects it is eminent above any thing else; as for other matters, if they be *great*, they are but *few*; if *many*, they are but *small*. But sin exceeds in both these. *Manifold* transgressions, and *mighty* sins Am. 5. 12.

1. The *greatness* of its evil may be discerned in its { Nature, / Effects, both in regard of { Christ. / Our selves. / Other creatures. } } Mr. *Goodwin's* aggravation of sin.

1. All sin in its own *Nature* and essence, is *enmity against God*. Now, as *he that hateth his brother, is a murderer*; so he that hateth God, may be said to be a murderer of him, Because in his heart he wishes that he were not. The holy Ghost fitly stiles it, The excrement, The *superfluity of naughtiness*; implying, that if all other evils were to have a scum, a superfluity, 'tis sin must be it. 'Tis worse than the *Devil* himself, it made him to be so. 'Tis worse than *Hell*, that is but opposite to the good of the *Creature*, this of the *Creator*. And if the greatness of the *malady* may be judged by the cost and difficulty of the *Cure*, it will easily appear that no evil is so great as this, because nothing could serve for the remedy of it, but the infinite precious blood of Jesus Christ: 'Tis so great an evil, that there can Rom. 8. 7. 1 Joh. 3. 17

περισσεία κακίας. Jam. 1. 21.

be no greater *punishment* of it, than by it self; when God would deal with a man as a most desperate enemy, he gives him up to sin. There can be no worse *epithete* or *expression* for it, than it self. When the Apostle would speak the worst of it he could, he calls it by its own name *sinful sin.* Rom. 7. 13

2. For the Effects of it, in regard

1. Of *Christ*, who had it only by imputation, as our Surety. It was the cause of all his bitter Agonies; it afflicted his soul, and broke his heart, making him to cry out, *My God, my God, why hast thou forsaken me?*

2. In respect of our *selves*; it hath utterly undone all mankind, debased our souls, which were fit companions for God himself, unto a servile, shameful condition; Deprived them of that glorious Image, wherein all our happiness and excellency did consist; and made us more vile than the beasts that perish.

3. In respect of the other *Creatures*; it hath brought a vanity and curse upon the whole Creation, causing all the miseries and sorrows in this world, and those eternal torments in the world to come. Rom. 8. 23 Gen. 3. 17. Hag. 2. 13.

All which mischief is contained in the *nature*, and might be *effected* by any the least *particular* sin. Now if *every* sin have in it so much deformity and danger; if our *least* offences do contain in them more enmity and injustice against God, than could be expiated by the whole Creation, and of themselves would be enough to sink us into eternal perdition: how desperate then are those *greater* abominations, those *crying sins*, Isa. 1. 18.

of

of a *scarlet* and *crimson dye*, wherewith our lives have been defiled?

If an infinite wrath be due to our *idle* thoughts, what may we expect then for our unclean, covetous, malicious, proud, atheistical, blasphemous thoughts?

If every *vain* word doth deserve hell, what depth of damnation then shall be inflicted upon those many cursed oaths, lies, bitterness, railings, and other unsavoury discourses, whereof we have been guilty?

If our *Righteousnesse* be as *filthy rags*, if the *iniquity of our holy things* be enough to condemn us, what dregs of indignation may we then expect for our many rebellions, profane, hypocritical actions? If our *sacrifice* and *obedience* may be counted abomination, what shall be thought then of our *Sacriledg* and *Rebellion*?

II. For the *multitude* of our sins; *Who can tell how oft he offendeth? Our iniquities are encreased over us, and our trespasses are grown up unto the heavens. They are more than the hairs of our head.* Neither the tongue of men or Angels is able to reckon them up; if there be any impiety which we have not fallen into, 'tis not for want of sinful inclination in us; but rather because we had not temptations, means, opportunities for the acting of it. To which may be added our continuance in sin, *as a fountain casteth out her waters*, without intermission. Psal. 19. 12 Ezra 9. 6. Ps. 40. 12. Jer. 6. 7.

Now if one sin alone can be enough to expose us to damnation; O then how shall we able to stand before so many sins, which we *know* by our

selves, besides those many secret sins which we have not known? many that we never considered, and very many that we have quite forgotten.

If all the plagues and curses of the Law be due unto those who *continue not in all things written* Gal. 3. 10. *in that Book, to do them*; what fury and wrath then may they look for, who have persevered in a *continual* rebellion against all Gods holy Laws and Commandments?

If *one* sin in *Adam* were enough to condemn a whole world; what then may a world of sins do in every one of us?

All which sins will yet appear more hainous, by comparing them with those *many* and *great* favours which we have received.

Kinds of sin. 2. The *Kinds* of sin may be aggravated,

1. By *comparing* them with others which are less evil. 2. By *examining* them according to their full latitude, shewing how many impieties are involved in every one. 3. By distinguishing them into their several degrees.

Heb. 10. 28,29. 2 Cor. 3. 8. 1. By *Comparing* them; for example, sins of *Commission* are in themselves more hainous than sins of *Omission*. Sins against the *Gospel* are in some respects much worse than sins against the *Law*, because they are against greater light and mercy; and the more means any have enjoyed, the greater shall their condemnation be. *Chorazin* Mat. 11. 21 22. and *Bethsaida*, being upon this ground pronounced by our Saviour to be in a worse condition than *Tyre* and *Sidon*. As in matter of *grace*, God doth not weigh it by the *Scales*, but try it by the *touchstone*; not so much regarding the *num-*

ber

or as the *truth* of *duties*. So it is likewise for *sins*; a *lesser* sin against *light* and *love*, does more provoke him, than a much *greater* with *reluctancy*, or from *surprisal*.

Transgressions against the first Table, are worse than those against the second. *If one man sin against another, the Judg shall judg him: But if a man sin against the Lord, who shall entreat for him?* 1 Sam. 2. 25.
and for this reason the first Table is called, *The great Commandment.* Mat. 22. 38

Neglect of a *principal* duty of the first or second Table, is a greater sin than the neglect or omission of that which is *circumstantial* or *ceremonial*: *Obedience* and *Mercy* being better than *Sacrifice.* 1 Sam. 15. 22.

Sins against the clear light of *nature* or *reason*, are in many respects worse than those that are discovered to us by the *written Word.* The more obligations are broken, the greater still is the sin; as when our offence is not only against the Word of God, but likewise against the Law of Nature, Conscience, particular Promises and Vows.

2. By *Examining* the latitude and comprehensiveness of any kind of sin; though it may more especially refer to the breach of some one Commandment, yet if we search into its utmost compass and extent, we shall find that it does also refer unto divers others. So the sins of the second Table do not only intrench upon one another, but also upon those of the first Table, by reason of that disobedience which is in them unto the Command of God.

2. By *distinguishing* the *degrees* of sin, the first *consent* being not so bad as the *act*, nor the *act* so bad as the *custom* and delight. A particular offence being not so bad as an *habitual reigning* sin that wasts the Conscience.

Particular sins.

3. That which does more especially concern us in our Confessions, is the aggravation of *particular sins*. Because a *general* view of them is more apt to produce a confused stupor and amazement, rather than any proper and genuine humiliation. Every man hath some *black days* in his Calendar; some more *notorious sins* whereof he hath been guilty. He should in his private humiliation endeavour to call those to fresh remembrance, *and set them before him.* Not forgetting that horror and dread which appeared to him when God did first discover them to his Conscience. And therefore it will concern us to labour after a more distinct discovery of the hainousness of our particular offences, which will best appear by examining them according to their divers *Circumstances.*

Psal. 51. 3.

Quis, ubi, quid, quibus auxiliis, cur, quomodo, quando.

Now the *Circumstances* of actions are usually reckoned to be these seven: 1. The *Person.* 2. The *Place.* 3. The *Thing.* 4. The *Means.* 5. The *End.* 6. The *Manner.* 7. The *Time.*

1. The Person.

1. The *Person* is considerable under a two-fold capacity, either for the Person { Offended. / Offending.

1. The *Person* offended, the Creator and Governour of the world, so eminent for his *Greatness* and Majesty; which does add much to the offence: An ill word against the *King*, being high

high Treason; whereas the greatest offence against another, is not so much. So that it may be very helpful to set forth the hainousness of any sin, to consider who it is that is offended by it. Not only our *Brethren*, Superiors, Equals, Inferiors, or *our selves*, but the *great God*, who is able with a blast of his mouth, with a frown of his countenance, to ruin us eternally, and cast us into hell: and it must needs argue extream folly for men to *contend with their Maker*, to provoke him to jealousie, as if they were stronger than He. 1 Cor. 10. 22.

So infinite in *Holiness* and *Knowledg*; of *pure* and *piercing eyes*; abhorring sin infinitely, and yet necessarily beholding it. Though men may stop their ears, or shut their eyes against what they dislike, yet God cannot go out of the hearing or seeing of sin. He hears every one of our vain and sinful words. He sees into the secret corners of our hearts, the least glimpse of any sinful contrivement, which we our selves can scarce take notice of; and should we *provoke the eyes of his Glory?*

So terrible is his *Justice* and *Majesty*, who shall one day come with thousands of his glorious Angels, in flaming fire, to render vengeance upon all those that know him not, or obey him not. Isa. 3. 8.

So *Merciful* and *Gracious* unto us: The Lord our Redeemer, the holy One of *Israel* our King; *Our Father who hath loved us, and hath given us everlasting consolation, and good hope through Grace*, And shall we *return evil for good, and hatred* 2 Thes. 2. 16. Psal. 109. 5

Deut. 32. 6. *ried for his good will? Shall we thus requite the Lord? Is not he our Father that bought us? Hath he not made us, and established us?*

2. The person *offending*; a frail creature, of a dependant being; preferred out of nothing, to the noble condition of the human nature. One that hath taken upon him the Profession of Religion, engaged himself to the duties of Christianity by a solemn Vow in Baptism, participated the means of Grace in a greater measure than others, and hath had so much experience of God's more especial favour towards him. One who is

Rom. 2. 17, 18. *called a Christian, and rests in the Gospel, and makes his boast of Christ, and knows his will, and approves the things that are more excellent*, &c.

2. The Place. 2. The *Place*, where we have enjoyed the liberty and sun-shine of the Gospel; *In the land*

Isa. 26. 10. *of uprightness dealing unjustly.* In that very place which hath so much abounded with temporal and spiritual blessings, *flowing with milk and honey*, and that which is more nourishing and pleasant to the *soul*, than either of these to the *body*, The Word and Ordinances of God in sincerity and power. 'Tis recorded of the Israelites, *Psal.* 106. 7. *That they provoked God at the sea, even at the Red sea*, which is repeated with an *Emphasis*, as being the place of mercy where they had lately seen so miraculous a deliverance; which circumstance did add a great aggravation to their rebellion.

3. The Thing. 3. The *Thing*; that which we have so often relapsed into, against which we have so frequently resolved, being in it self (it may be) of a more foul

soul and scandalous nature, &c. Hitherto do belong the aggravations which concern the *kinde* of sin which were mentioned before.

4. The *Means*; with hypocritical pretences, making Religion the veil for our unlawful desires, fighting against God with those abilities with which we should serve him. Abusing that health, wealth, strength, wit, and all the other Talents we have received; not only neglecting to improve them unto the glory of the Giver, but wastfully lavishing of them, so that we cannot with the foolish servant, give God his own again; using them as weapons against him, thereby resisting his Spirit and Ordinances. 4. The Means.

5. The *End*; for lying vanities, the short pleasures of sin, which are not without some mixture of sorrow, in the very enjoyment of them, and do afterwards fill the soul with guilt and fear. *Forsaking the fountain of living waters, and hewing out unto our selves broken Cisterns that will hold no water. Spending our money for that which is not bread, and our labour for that which satisfieth not;* Prosecuting those things *whereof we might be ashamed; the end of which will be death.* 5. The End. Jer. 2. 13 Isa. 55. 2. Ro. 6. 21.

6. The *Manner how*; which is capable of much amplification, it being a great addition to the hainousness of any sin, when it is committed, either 6. The Manner.

Out of *ignorance*, when we have had means of being better informed; Out of *impudence*, against the dictates of Nature, the light of Reason and Education; some taste and relish of Spiritual things; the checks of Conscience; former promises Heb. 10. 16.

mises and resolutions. After much *consideration* and debate with our own hearts. Against our own *experience* and observation of many Judgments that have been inflicted upon such a sin. Against many *examples*, much *patience*, the means of *remedy*; in which respects the sins of men are much worse than those of the Devil; for he never sinned against *example*, being the first offender, nor against *patience*, being immediately upon the first offence cast into hell; nor against *remedy*, there being no possible means allowed him for his recovery. Out of *base ingratitude*, against the frequent and favourable motions of the blessed Spirit. *Despising the riches of*
Rom. 2. 4. *Gods goodness, and forbearance, and long-suffering,*
2 Pet. 2. 22. *whereby we should have been led to repentance.* After frequent *relapses*, which do multiply the guilt of sin; like the increase of figures, though the first fault be but as one, yet the second relapse makes it as ten, the third as an hundred, the next as a thousand, and so on, according to this multiplied proportion. Out of *presumption* and forestalling of pardon, making the mercy of God to lead us unto sin. Out of much *obdurateness and pertinacy*; *casting his Laws behind our*
Ps. 50. 17. Isa. 5. 18. *backs, and hating to be reformed. Drawing iniquity with cords of vanity, and sin as it were with*
Rom. 2. 5. Isa. 43. 24. *Cart-ropes. Treasuring up wrath against the day of wrath*; as if we would *weary* God with our iniquities; with much *forwardness* and *constancy*, notwithstanding the great trouble and difficulty there hath been in the service of sin; without any, or with very small temptation, with much *cheerfulness*

fulness and delight, as if there had been pleasure in destruction; with much *eagerness* and desire, *drinking iniquity like water, working all uncleanness with greediness*; *with an high hand*, as if we would *reproach the Lord, refusing to return unto him*; with *mad impudence, provoking God to his face, as if we were stronger than He.* Joh. 15. 16 Eph. 4. 19. Numb. 15. 30. Jer. 5. 3. Isa. 65. 3. 1 Cor. 10. 22.

7. The *Time* when: Not only in our *Childhood*, but in our *Manhood*; not only when we lat in darkness, in the days of our unregeneracy, but since he hath called us into his marvelous light, since the glorious Gospel hath shined into our hearts, having (perhaps) but lately suffered under such an affliction, and received such a special deliverance, upon which we did renew our Covenant with God by fresh resolutions of strict and circumspect walking. 7: The Time.

Each of these Circumstances may be otherwise more largely amplified, according to the several natures of those sins to which they are applied in our confessions; but by that which hath been already said, it may sufficiently appear how the distinct understanding and consideration of them may be very useful in this business.

CHAP.

CHAP. XIV.

Of our acknowledging the Punishments that are due to Sin.

WHen we have thus acknowledged our sins by an *Enumeration* and *Aggravation* of them; we are in the next place to own the *punishments* that are due unto them, thereby the better to affect us with sorrow and indignation at those evil courses, which will expose us to so many fearful dangers. That thus *remembring our* Ezek. 36. 31. *doings which were not good, we may loath our selves for our abominations:* Acknowledging that we are Gen. 32. 10. *not worthy the least of his mercies, or truth, that he hath shewed unto us*; Desiring to *abhor our selves,* Job 42. 6. *and repent in dust and ashes.*

Thus the Prodigal in his submission to his father, first he acknowledges his *offence, I have sin-* Luk. 15. 18, 19. *ned against heaven, and against thee*; and then he owns the *punishment, And am no more worthy to be called thy son.* There being a natural consequence betwixt these two. *For if God spared not the Angels that sinned, but delivered them into* 2 Pet. 2. 4. 5, 6. *chains of darkness to be reserved unto judgment; if He spared not the old world, but brought a flood upon them; if the Cities of* Sodom *and* Gomorrah *were turned into ashes, being condemned unto a dreadful overthrow, that they might be examples to those that* Rom. 11. 21. *after should live ungodly: if God spared not the natural branches,* but cut them off for their disobedience

dience and unbelief; we may certainly then conclude, that though *sentence against other evil works be not executed speedily*, yet they shall not go unpunished; *But evil shall hunt the wicked person to overthrow him.* And therefore, besides the confession of our sins, it is also requisite that we own and acknowledg the *punishments* that are due unto us for them. Eccl. 8. 11. Ps. 140. 11.

Now these punishments are either { External. Internal. Eternal.

1. The *External* are those that concern the outward man; either in Body, Friends, Name, Estate. External.

1. In our *Bodies*: 'Twere but Justice, if God should deprive us of our health; if he should *smite us with a Consumption and a Fever; with an inflamation, and an extream burning; with the botch of Egypt, with the Emrods, and with the Leprosie, whereof we cannot be cured*; if he should send upon us *sore sickneſſes, and of long continuance*; if he should suffer us, with *Job*, to be so wholly overspread with sores, that we should *become loathsom to our own selves*. That we should *chuse strangling and death rather than life*. Bodies. Deut. 28. 21. Verse 27. Verse 59. Job 7. 5. Verse 15.

It were but Justice if he should strike us blind, or deaf, or lame; if he should take from us those Senses by which we have so much dishonoured and provoked him; if he should deprive us of those Limbs and Members which we have used as instruments of sin, and weapons of unrighteousness.

2. In respect of our *Friends*: We might justly Friends.

expect

expect that God should cast us into a forlorn, destitute condition, when there should be none to relieve or pity us. He might take us from the help and comfort of our Friends, either turning their hearts against us, or depriving us of them by death.

Names. 3. In regard of our *Names* and Credit: He might give us over to those notorious, scandalous censures, by which we should be made ashamed to live, and afraid to dye. He might justly make us *an astonishment, and a proverb, and a by-word amongst all Nations: To be laughed to scorn,* and had in derision of them that are round about us. He might *blot out our names from under Heaven.*

Deut. 28. 37. Psal. 44. 13 14. Deut. 29. 20.

Estates. 4. For our *Estates,* if God should *lay judgment to the line, and righteousness to the plummet,* he might number every one of us to the sword, and to captivity, and to ruin: Depriving us of our *liberty, peace, plenty.* It were but justice if he should suffer us to be shut up in some prison or dungeon, where we could not *enjoy* the mercies that *we possess.* If he should lead us into captivity, sell us into some cruel slavery and bondage: *Scatter us abroad among all the Kingdoms of the earth,* causing us to *wander about in sheep-skins and goat-skins, being destitute, afflicted, tormented:* Being dispersed in the *deserts and mountains, in dens and caves of the earth.*

Isa. 28. 7. *Liberty.* Deut. 28. 25. Heb. 11. 37. Verse 38.

Peace. If he should take from us that *Peace,* quietness, comfort, which we have formerly enjoyed, filling us with confusion and trouble, giving us over to the rage and malice of our enemies: *Causing the Sun to go down at noon, and darkning the earth*

Amos 8. 9.

earth in the clear day; surprising us with sad confusions, when we think our selves most secure and happy, *Turning our feasts into mourning, and our songs into lamentation; bringing sack-cloth upon all loins, and baldness upon every head*; making us *to eat our bread with carefulness, and to drink our water with astonishment.* Verse 10. Ezek. 12. 19.

If he should deny us his Creatures when we want them, take them from us when we have them, withhold his blessing from attending them, debar us from the comfortable enjoyment of them; sending upon us *cleanness of teeth, the evil arrows of famine; breaking the staff of our bread; taking away our corn in the time thereof; making the heaven over us to be brass, and the earth under us to be iron:* If he should rain fire and brimstone down upon us; if he should afflict us with *hunger, and thirst, and nakedness, and the want of all things*; if he should send a *rust and canker* upon our estates, making *an hole in the bottom of our bags*, by which our gains should insensibly drop away, and slip from us; if he should *curse us in the city, and in the field, in our basket, and in our store; in the fruit of our land, and the increase of our cattel; in all our endeavours, and the works of our hands; feeding us with the bread of affliction, and with the water of affliction:* Giving us to drink *the cup of trembling, and the dregs of the cup of his fury: Stretching out upon us the line of confusion, and the stones of emptiness:* If he should make *the portion of our cup to be snares, fire and brimstone, and an horrible tempest.* *Plinty.* Amos 4. 6. Ezek. 5. 16. Hos. 2. 9. Deut. 28. 23. Verse 48. Jam. 5. 3. Hag. 1. 6. Deut. 28. 16, 17, 18. 1 King. 22. 27. Isa. 51. 22. Isa. 34. 1. Psal 11. 6.

2. *Internal* punishments are those that con- 2. *Internal.*

cern the ſoul and inward man, either in reſpect of

Bleſſings { Natural, / Spiritual.

It were but Juſtice if God ſhould take from
Deut. 28. us our wits, reaſons, memories; if he ſhould *ſmite*
28. *us with madneſs and aſtoniſhment of heart:* Giving
Dan. 4. 16. us the *hearts of beaſts*, making us become raving and deſperate, or ſtupid and brutiſh: if he ſhould deprive us of our inward peace and qui-
Deut. 28. etneſs, giving us a *trembling heart, and ſorrow of*
65. *mind: Scaring us with dreams, and terrifying us*
Job 7. 14. *with viſions:* Making our guilty Conſciences to fly in our faces; to gnaw upon the ſoul with fierce and reſtleſs accuſations, to fill the thoughts with terrors and amazement.

It were but Juſtice if he ſhould deprive us of all his holy Ordinances; ſending upon us a *fa-*
Am. 8. 11. *mine of the Word: Removing our Teachers into cor-*
Iſa. 3. 10. *ners, ſo that our eyes cannot ſee them; making the*
Mic. 3. 6, 7. *night to come upon us, wherein we ſhould not have a viſion; that it ſhould be dark unto us, that we cannot divine; that the Sun ſhould go down over our Prophets, and the day be dark upon them; that the Seers ſhould be aſhamed, and the Diviners confounded, all of them covering their lips, becauſe there is no anſwer from God.*

If he ſhould reject all our holy ſervices, hide himſelf from us when we ſeek his face; ſtopping his ears when we cry unto him; *laughing at our*
Prov. 1. 26 *calamities, and mocking when our fear cometh*; if he ſhould fling our Prayers back into our faces with a curſe inſtead of a bleſſing; if he ſhould take

take our confessions as an evidence against our selves, and condemn us out of our own mouths.

If he should substract the means of grace, and not any longer continue the proffers of mercy to those who have so much undervalued and abused them; If he should cause his grieved Spirit to retire from us, and finally give us over to our own desperate hardness and impenitency, to *vile affections*, to a *seared Conscience*, and a *reprobate sense*, whereby we might be continued in our evil courses, till the day of his vengeance.

3. *Eternal* punishments are such as concern our immortal condition after this life: They are either of { Loss. / Pain. } 3. *Eternal.*

1. The punishment of *Loss* does consist in being for ever banished from the blessed presence of God, and the joys of Heaven. In being *punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.* 2 Thes. 1.9

2. The pain of *Sense* does consist in those most exquisite and unexpressible torments which shall be inflicted on the damned, set forth in Scripture by *everlasting fire*, *utter darkness*, *the worm that dyes not, and the fire that is not quenched: Chains of darkness; the blackness of darkness for ever: The Lake of fire burning with brimstone.* Mat. 15. 41. 22. 23. Mar. 9. 40. 2 Pet. 2. 4. Jude 13. Rev. 19. 20.

It were but Justice if God should *cut us off with swift destruction*, snatching us out of the land of the living, with our sins and fears upon us, and cast us into those regions of darkness, those 2 Pet. 2. 1.

black and cruel habitations, where there is nothing but weeping and gnashing of teeth.

2Thes. 1. 8 Rev. 14. 10. If he should take *vengeance upon us in flaming fire*; making us to drink *the wine of his wrath, which is poured out without mixture into the cup of his indignation: Tormenting us with fire and brimstone in the presence of his holy Angels.*

Should God deal with us according to our deserts, it would have been much better for us that we had never been born. He might justly inflict upon us all the plagues of this life, and eternal torments in the life to come. There is nothing could remain for us to expect, *but a certain fearful looking for of judgment*, and *fiery indignation to devour us.*

It were easie to amplifie each of these heads, from those many curses and judgments denounced in Scripture, which are all of them applicable to this purpose, as being the desert of sin.

The serious consideration and application of these things, will very much conduce to the exciting of such affections in us, as do become the duty of confession.

CHAP.

CHAP. XV.

Of the proper Materials for a Tranſition, whereby Confeſſion and Petition may be annexed.

THus much briefly concerning the *Matter* and *Method* to be obſerved in our *Confeſſion.*

That which ſhould ſucceed next unto it, is *Petition.* But for the better connexion of theſe two, 'tis requiſite that they be joined together by ſome fitting *Tranſition.* The moſt natural materials for which, may be referred unto ſome of theſe heads.

1. A profeſſion of our ſhame and ſorrow in the conſideration of our many ſins, and the puniſhments due unto them. A readineſs *to loath our ſelves for our abominations.* To judg and condemn our ſelves, that we may not be condemned of the Lord. A willingneſs *to ſet our ſins ever before us*; as conſidering, that though the *acts* of them be paſt, yet the *guilt* and the danger may be preſent, and that there may be many now in Hell, who have not been ſo great ſinners as we. Of this kind is that ſpeech of *Ezra, O my God, I am aſhamed, and bluſh to lift up my face to thee.* And *Job*; *I abhor my ſelf, and repent in duſt and aſhes.* And *Daniel, O Lord, to us belongeth confuſion of face, becauſe we have ſinned againſt thee.* Ezek. 36. 31. Ezra 9. 6. Job 42. 6. Dan. 9. 8.

2. An expression of our desire to flie utterly out of our selves, to renounce all our own righ-
Job 9.2,3. teousnes; *How should man be just with God? if he should contend with us, we could not answer for one*
Psal. 130. 3,4. *of a thousand. If thou shouldst be extream to mark what is done amiss, O Lord, who may abide it?* but
Psal. 103.4 *there is mercy and forgiveness with thee, that thou mayest be feared; thou knowest our frame, and considerest that we are but dust;* frail, infirm creatures, and therefore thou dost not expect perfection from us; if we could have no sin, we should have no need of a Redeemer; we are of our selves
Isa. 64. 6. altogether impotent, and *unclean, and our righteousnes as filthy rags.*

Neh. 9. 38. Chap. 10. Verse 29. 3. A promise of amendment for the future: Renewing our Covenant with God by fresh resolutions of a strict and holy conversation: Professing our desire to fear his Name, and to be engaged to him by an *everlasting Covenant*, never to
Psal. 119. 5. depart from him again; *O that my ways were so directed, that I might keep thy Commandments always!* O that thou wouldst enable us *to repent and be converted, that our sins may be blotted out,*
Acts 3. 19 *when the times of refreshing shall come!* It is the desire of our souls to walk more holily and humbly before thee for the future; to keep a stricter watch over our own hearts and ways.

4. A brief application unto our selves of such mercies and promises as belong to those that believe and repent. Though we have not expressed the dutiful affections of *children*, yet God cannot renounce the tender compassions of a *Father*; and if *earthly* Parents can give good things to

to their children, will not He be much more ready to be gracious to his? *With the Lord there is mercy, and with him is plenteous redemption.* And, *we have an Advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins.* He hath promised to hear and grant the requests that are put up in faith; that he will have respect to those of an humble and contrite heart; that those who do not hide their sins, but confess and forsake them, shall find mercy: That *he delighteth not in the death of a sinner, but rather that he should be converted and live:* That *the sacrifice of God are a broken spirit; a broken and contrite heart he will not despise.* *And now, O Lord, thou art that God, and thy words be true, and thou hast promised such mercies unto thy servants; therefore now let it be unto us according to thy word.* We desire to lay hold on that word of promise, that thou *wilt heal our back-slidings, and love us freely:* That thou wilt not *turn away from us, to do us good; but wilt put thy fear into our hearts, that we shall not depart from thee. O think upon thy servants, as concerning this word of thine, wherein thou hast caused us to put our trust! Truly our hope is even in thee.* 'Tis the desire of our souls to seek after thee, and to come unto thee, *and thou never failest them that seek thee.* Of those *that come unto thee, thou puttest away none.* O be pleased to *establish this word of thine unto thy servants, and let them not be disappointed of their hope.*

Psal. 130. 7
1 Joh. 2. 1.
Eze. 33. 11
Psal. 51. 17
2 Sam. 7. 28.
Hos. 14. 4.
Jer. 32. 40.
Psal. 119. 49.
Psal. 9. 10.
Joh. 6. 37.

Though *the wages of sin be death*, yet this is our comfort, that *the gift of God is eternal life, through Jesus Christ our Lord.*

The Scripture is very copious in other pertinent expressions for each of these heads, and to some of these the most proper matter for *Transition* is reducible.

CHAP. XVI.

Concerning Deprecation of Evil; with several Arguments to back our Requests of this nature.

THE chief heads of matter for *Petition*, are summarily comprehended in the Lords Prayer, as hath been shewed before. Chap. 5.

All Petition is either for { Our selves, { Deprecation. / Comprecation. / Others. Intercession.

In petitioning for our selves, the first thing to be explained, is *Deprecation*, which concerns the *prevention*, or *removal*, or *lessening* of *evil*.

1 Sin. The first evil to be prayed against, is that of *Sin*; and therein we should deprecate both the { Guilt. / Power.

1. The guilt of sin. 1. The *Guilt* of sin is that imputation whereby we are obliged to the wrath of God, and all the curses of the Law; and therefore we have great need to pray that he would *forgive us our debts*; Isa. 44. 22. That he would *blot out our transgressions as a Cloud*,

Cloud: That he would *open unto us the fountain for sin, and for uncleanneſs:* That he would have compaſſion upon us, *ſubduing our iniquities, and caſting our ſins into the depths of the Sea:* That we may be *juſtified freely by his grace, through the redemption that is in Jeſus Chriſt:* That he would *cleanſe us from all filthineſs both of fleſh and ſpirit:* That he would *blot out the hand-writing that is againſt us, and take it out of the way, nailing it to the Croſs of Chriſt.* Zac. 13. 1. Mic. 7. 19. Rom. 3. 24. 2 Cor. 7. 1. Col. 2. 14.

Of this kind we have ſundry *Deprecations* in Scripture; So *David, Remember, O Lord, thy tender mercies, and thy loving-kindneſſes, for they have been ever of old. Remember not the ſins of my youth, nor my tranſgreſſions: for thy Names ſake, O Lord, pardon mine iniquity, for it is great.* Pſ. 25. 6, 7. Verſe 11.

Lord be merciful unto me, heal my ſoul, for I have ſinned againſt thee. Pſal. 41. 4.

Have mercy upon me, O God, according to thy loving-kindneſs, according to the multitude of thy tender mercies, blot out my tranſgreſſions, waſh me throughly from mine iniquities, and cleanſe me from my ſin. Purge me with Hyſop, and I ſhall be clean; waſh me, and I ſhall be whiter than ſnow. Hide thy face from my ſins, and blot out all mine iniquities. Pſ. 51. 1, 2. Verſe 7. Verſe 9.

O remember not againſt us our former iniquities; help us, O God of our ſalvation, for the glory of thy Name. Deliver us, and purge away our ſins for thy Names ſake. Pſal. 79. 8, 9.

Look thou upon me, and be merciful unto me, as thou uſeſt to do unto thoſe that love thy Name. Pſal. 119. 132.

Take away all our iniquities, and receive us graciouſly. Hoſ. 14. 2.

Heal

Verſe 4. *Heal our backſlidings, and love us freely.*

Now becauſe this is one of the chief wants againſt which we ſhould petition; therefore we ſhould endeavour to back our requeſts in this kind, with ſuch *Arguments* as may ſerve to ſtir up our *fervency*, and ſtrengthen our *faith* in this deſire.

1. From the *Mercy* of God, who deſires not the
Ezek. 18. 21,22. death of a ſinner, but at what time ſoever he ſhall truly repent, hath promiſed to forgive him. He hath commanded us to ask *daily pardon*, as well as *daily bread*; ſhewing thereby, that as the beſt man ſhall continually need pardon, ſo he is more ready to give it, than we are to ask it. He has entreated us to be reconciled unto him. He does invite and call us when we are impenitent, and therefore he will be much more ready to embrace and accept of us, when we deſire with repentance to return unto him. He would not have us
Prov. 3. 8. ſend our neighbour away empty, when that which he would borrow, is with us. How much more then ſhall he who is the *Father of mercies*, in reſpect of whom all the compaſſion in man is not ſo much as a drop to the Ocean? How much more ſhall he accept and grant the deſires of his chil-
Pſal. 130. 7 dren? for, *with the Lord there is mercy, and with him*
Exo. 23. 5. *there is plenteous redemption:* he hath enjoin'd us to help our Enemy's Ox or Aſs when they are in
1 Cor. 9. 9. danger. And *doth God take care for Oxen?* Hath he not a far greater eſteem of his own Image in man? Will he not much rather extend his bounty and goodneſs unto ſuch as are oppreſſed under the burthen of their ſin? Though no ſin be

little

little in it self; yet the greatest sin is but *little* in comparison to his mercy. The *more* our offences have been, the more may he glorifie himself in the pardon of them.

2. From the *Merits of Christ*, who is *the propitiation for the sins of the whole world. He came to save that which was lost*: To *quicken those that were dead in trespasses and sins. To this end was he born, and for this end came he into the world, that he might save sinners. He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, that with his stripes we might be healed.* He hath satisfied for us as our Surety, and hath suffered the punishments that were due unto our sins; and it cannot stand with the Justice of God, to require a debt twice over, to punish them again in us, when he hath already punished them in Christ. 1 Joh. 2. 2. Mat. 18. 11. Eph. 2. 1. Joh. 18. 37 Isa. 53. 5.

3. From our own *Frailties*. *What is man, that he should be clean; and he that is born of a woman, that he should be righteous? God will pity those that fear him, because he knows their frame, he considers that they are but dust.* He remembers that they are but flesh, and *no flesh can be righteous in his sight. Before him no man living can be justified.* The greatness and the sense of our unworthiness, does make us the fitter objects for his mercy. *The whole have no need of the Physician, but the sick.* Job 15. 14 Psal. 103. 14. Ps. 78. 39. Ps. 143. 2. Mat. 9. 12.

And as we are to pray for the *pardon* of our sins, against the *guilt* of them; so likewise for the sense and *evidence* of this *pardon*, against our own *doubts*, *that being justified by faith, we may have peace with God through our Lord Jesus Christ*; that Rom. 5. 1.

we

Eph. 1.13, 14. we may be *sealed with the holy Spirit of Promise, which is the earnest of our inheritance, until the redemption of the purchased possession*; of this kind are those Petitions of *David*:

Psal. 35.3. *Say unto my soul, I am thy salvation.*

Psal. 51.12. *Restore unto me the joy of thy salvation, and establish me with thy free Spirit.*

Psal. 4.6. *Lord, lift thou up the light of thy countenance upon us.*

Psal. 90.14. *O satisfie us early with thy mercies, that we may be glad and rejoyce all our days.*

Psal. 119.135. *Make thy face to shine upon thy servant, and teach me thy statutes.*

The reasons to back this request, may be,

1. From the *justice* of it; we do but ask an acquittance where the debt is paid (Christ having already satisfied for our sins). *And shall not the* Gen. 18.25. *Judg of all the earth do right?* He hath promised to be found of those that do not seek him, and to seek after those that go astray from him; and will he not much rather accept, and be favourable to such as desire to seek after him, and to wait upon him in the observation of his own Ordinances? He hath said, that we shall not Isa. 45.19. *seek his face in vain.*

2. From the *facility* of it; 'tis but saying the word only, and we shall be whole; if we could relieve all those that beg of us, with meer words, there is none should ask without success. But now with God, 'tis all one to do a thing, as to speak it. 'Tis but *speaking peace* to our souls, and Psal. 85.8. we shall have it. *Behold, thou art the Lord, the God* Jer. 32.27. *of all flesh, there is nothing too hard for thee.*

3. Next

2. Next to the *Guilt* of ſins, we ſhould pray againſt the *Power* of them, that we may not relapſe into them again for the future, that ſin may *not reign in our mortal bodies:* That we may not *be brought into captivity unto the law of ſin, which is in our members:* That God would *redeem us from all our iniquities*, and with *the blood of Chriſt purge our Conſciences from dead works to ſerve the living God:* That he would enable us to *put off, concerning our former converſation, the old man, which is corrupt according to deceitful luſts; to crucifie the fleſh with the affections and luſts of it:* That we may have *no fellowſhip with the unfruitful works of darkneſs:* That *our hearts may not be hardned through the deceitfulneſs of ſin:* That we may not *walk according to the courſe of the world, fulfilling the deſires of the fleſh:* That he would *caſt down every imagination and high thought that exalteth it ſelf againſt the knowledg of God, and bringeth into captivity every thought unto the obedience of Chriſt.*

2. The power of ſin. Rom. 6. 12 Verſe 23. Tit. 2. 12. Heb. 9. 14. Eph. 4. 22. Gal. 5. 24. Eph. 5. 11. Heb. 3. 13. Eph. 2. 3. 2 Cor. 10. 5.

Of this kind is that Petition of *David*, *Keep back thy ſervant from preſumptuous ſins; let them not have dominion over me. Order my ſteps in thy word, and let not any iniquity have dominion over me.*

Pſal. 19. 13 Pſal. 119. 133

'Tis not here neceſſary to make any large recital of the kinds of ſins, mentioned before in confeſſion; but to inſiſt more fully and particularly on ſuch to which we are more eſpecially inclined, that they may be mortified and ſubdued.

The Arguments to ſtrengthen our faith and fervency in this deſire, may be ſuch as theſe.

1. From the *fitneſs* of it in reſpect of his glory; it

it is not for his honour that his *servants* should be under the yoke of his *Enemies*.

2. From our own *Impotency* for it; evil being always present with us, and sin so easily besetting us. And of our selves we are no more able to lay aside these weights, and to cast off our sins, than an *Ethiopian* is to cast off his blackness, or a *Leopard* his spots.

3. From the *Facility* of it to God; he is stronger than the strong man, and can *subdue all things to himself*. Phil. 3.21.

4. From his *Promise* and *Covenant*, whereby he hath engaged himself to *subdue our iniquities*, and to keep us from departing from him. Mic. 7.19.

2. Temptation. 2. Another evil to be prayed against, is *Temptation*, according to that in the Lords Prayer, *Lead us not into temptation*; That we may be freed from *Trials* themselves, so far as may stand with Gods good pleasure; especially the evil of them, that we may not be overcome by them, nor faint under them.

Temptation is of three kinds:

1. From our own corrupted natures, by which we are very apt to be *drawn aside, and enticed* to all manner of sins; there being no kind of impiety, but what this does make us *capable* of; and will (without Gods restraining or renewing Grace) at some time or other *dispose* us unto. And herein, more particularly, the blindness of our understandings, our wicked imaginations, and fleshly reasonings, the perverseness of our wills, the hardness and earthiness of our affections, the insensibleness of our consciences, Jam. 1.14.

the

the depravation of all our faculties.

2. The malice and subtilty of the Devil, who *is a roaring Lion walks about seeking whom he may devour*; and is still provoking us to those evils which are most suitable to our particular occasions and dispositions: *Watching for advantage against us*, desiring *to sift and winnow us as wheat*: and therefore we had need to pray that we may be *sober and vigilant*, having upon us *the whole armour of God, whereby we may withstand the wiles of the Devil*; that we may constantly *resist him, being stedfast in the faith*; taking heed of the *depths of Satan*. That we do *not fall into reproach, and the snare of the Devil*. That *the God of Peace would bruise Satan under our feet*. 1 Pet. 5. 8. 2 Cor. 2. 11. Luk. 22. 31 Mat. 26. 41 Eph. 6. 11. 1 Pet. 5. 8. Rev. 2. 24. 1 Tim. 3. 7 Rom. 16. 20.

3. The allurements or terrors of the world, either by profits, pleasures, honours, on the one hand; or losses, dangers, troubles, disgrace, persecution on the other. *The rain descending, the floods coming, the winds blowing, and beating upon us*. The evil customs and examples of the generation wherein we live, the slavish hopes and fears of men. Mat. 7. 27.

Besides these *kinds* of temptation, we are likewise to pray against the *degrees* of it, suggestions, consent, practise, delight, habitual custom, and necessity. Jam. 1. 14.

That God would enable us always *to watch and pray, lest we fall into temptation*. Mat. 26. 41

And because every man hath some particular sin or temptation to which he is more especially exposed, belonging either to his age, temper, calling; therefore he should endeavour to observe,

observe and find out, and more fully to enlarge himself in his deprecation against that.

5. Punishment. 3. The last sort of evil to be prayed against, is that of *Punishment*. The kinds of which were mentioned before under the head of *Confession*: and are likewise reducible under that other head concerning *Protection*; and therefore it will be needless here to make any particular recital of them.

In the *general*, we are to pray against all those Judgments which may be inflicted upon us either in our bodies, friends, names, estates. Against those more eminent miseries of *Sword*, *Famine*, *Pestilence*, (which three being of a publick nature, concerning the Nation and Community in which we live, may be more particularly insisted upon under the head of *Intercession*) against distraction and sorrow of mind, trouble of conscience, the loss of Gods holy Ordinances, and Eternal damnation.

That no evil may befall us, neither any Plague come nigh our dwellings. Psal. 91. 10

That he would not rebuke us in his anger, neither chasten us in his displeasure. Psal. 6. 1.

That he would not cast us away from his presence, nor take his holy Spirit from us. Psal. 51. 11

Those Judgments ought to be more particularly deprecated, with which we are at any time frighted or afflicted.

CHAP.

CHAP. XVII.

Of Comprecation for ſpiritual good things: The ſanctification of our Natures, the obedience of our Lives.

NExt to *Deprecation* againſt *evil*, may ſucceed *Comprecation* for that which is *good*.

Now becauſe good things may be wanting, either in *whole* or in *part*, or in reſpect of *duration*, and ſome intermiſſions; therefore we ſhould petition not only for the things themſelves, but alſo for the encreaſe and continuance of them.

Good is either { Spiritual. / Temporal.

In asking of ſpiritual good things, the firſt and chief matter to be prayed for, is the ſanctification of our natures; That *Gods Kingdom may come* into our hearts, that he would *give unto us a new heart, and put a new ſpirit within us*: That he would *take from us our ſtony heart, and beſtow upon us hearts of fleſh*: That he would put within us *the law of the ſpirit of life, which may make us free from the law of ſin and death*: That we may *put on the new man, which after God is created in righteouſneſs and true holineſs*: That we may be regenerate, and become new creatures, being *born again of that incorruptible ſeed, the Word of God*.

1. The ſanctification of our natures. Ezek. 36. 26. Rom. 8. 7. Eph. 4. 24. 1 Pet. 1. 23

That God would grant us, according to the riches Eph. 3. 16.

of his glory, to be strengthened with might by his Spirit in the inward man.

1. Thes. 3. 13. That he would *establish our hearts unblameable in holiness before God, even our Father, at the coming of the Lord Jesus Christ with all his Saints.*

Ro. 8. 11. *That the Spirit of Christ may dwell in us.*

Act. 13. 43 Col. 1. 13. That we may *continue in the grace of God, and in the faith, grounded and setled; and may not be moved away from the hope of the Gospel.*

Of this kind is that Petition of *David* for himself, Psal. 51. 10 *Create in me a clean heart, O Lord, and renew a right spirit within me.* And the Apostle for others; 1 Thes. 5. 23. *The God of peace sanctifie you throughout, that your whole spirit, and soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ.*

Here we are more particularly to insist on the *renovation* of our several {Faculties, Parts,} answerable to what we did acknowledg concerning the *Depravation* of them, in the Confession of our Original sin. As first for our Faculties:

1. Our inward man.

For our understandings.

1. That we may be *transformed by the renewing of our minds:* That we may be able to have a *spiritual discerning the things of God*; being *wise to that which is good*, but simple and harmless to that which is evil. Ro. 12. 2. 1 Cor. 2. 14 Ro. 16. 19.

Our conscience.

2. That he would *purge our Consciences from dead works, to serve the living God:* that they may be tender of his glory, and our own good; truly performing the offices which belong unto them, both in *accusing*, and *excusing* us, according to several occasions. Heb. 9. 14.

3. That

3. That he would *circumcise our hearts*, that we may *set our affections on things above, and not on earthly matters*; that we may not be deceived with false appearances, *but may approve the things that are most excellent.* Our affections. Rom. 2. 29. Col. 3. 2. Phil. 1. 10

4. That he would reform and sanctifie our *wills*, that we may in every thing submit them unto his; *delighting to do his will. Not seeking our own wills, but the will of him that sent us.* Our Wills. Psal. 40. 8 John 5. 30

5. That he would rectifie our *memories*, making them more faithful in *retaining* all such holy Lessons as we shall learn; in *recalling* them to mind, according to several opportunities; that we may be always ready *to stir up our minds by way of remembrance*, that we may never *forget* God. Our Memories. 2 Pet. 3. 1. Deut. 8. 11

And so for our Parts, or outward man; that we may become the *Temple of God, where his Spirit may dwell:* That we may *present our bodies a living sacrifice, holy, acceptable to God, which is our reasonable service:* That all our parts and *members may be instruments of righteousness unto holiness.* 2. Our outward man. 1 Cor. 3. 16 Rom. 12. 1. Rom. 6. 13, 19.

In which desires we may strengthen our faith with such arguments as these:

1. God only is *able* for this great *work: In us dwelleth nothing that is good:* It is he that must *work in us both to will and to do, of his good pleasure.* 'Tis not in our power to regenerate our selves; for *we are not born of blood, nor of the will of the flesh, nor of the will of man* (that is, not of any natural created strength), *but of God.* And he is able to do *exceeding abundantly above all* Rom. 7. 18 Phil. 2. 13 John 1. 13 Eph 3. 20.

that we can ask, or think. 'Tis as easie for him to make us good, as to bid us to be so.

Ezek. 36. 26 Jer. 31.33 Luk. 11.13 2. He is *willing*, and hath promised to *give unto us a new spirit:* To *put his law into our inward parts, to write it in our hearts.* And *if men that are evil, know how to give good gifts to their children, how much more shall our heavenly Father give the holy Spirit to them that ask him?* He 1 Thes. 4.3 hath professed it to be his own will, *even our sanctification*; and he cannot deny us the performance of his own will. He hath promised, that Mat. 5.6 those who *hunger and thirst after righteousness, shall be filled.* And therefore if he hath in any measure given us this *hunger*, we need not doubt but he will give us this *fulness* likewise. He hath Prov. 8.31 said, that *he delights to dwell with the sons of men.* And what reason have we to doubt the success of our desires, when we do beg of him to do that which he delights in?

II. The obedience of our lives. 2. The next thing to be prayed for, is the obedience of our lives, answerable to that in the Lords Prayer, *Thy will be done on earth, as it is in heaven:* And here likewise we are to petition for spiritual grace and abilities, both to *perform*, and to *continue*, and to *encrease* in all holy duties.

1. For the *Performance* of them, that he would Psal. 23.3 *lead us into the paths of righteousness:* That *with* 2 Cor. 1. 12 *simplicity and godly sincerity we may have our con-* Tit. 2.12 *versation in this world:* That *denying all ungodliness and worldly lusts, we may live soberly, righteously, and godly in this present world:* That God Heb. 12.28 would *give us grace, whereby we may serve him acceptably*

acceptably with reverence and godly fear: That we may *not any more be conformed unto this world:* Rom. 12.2 *That being dead unto sin, we may live unto righteousness: Not any longer spending the rest of our* 1 Pet. 2.21 *time in the flesh, to the lusts of men, but to the will of God: That the time past of our lives may suffice* 1 Pet. 4.2,3 *to have served divers lusts:* that for the future we may *walk as obedient children, not fashioning our* 1 Pet. 1.14 *selves according to the former lusts of our ignorance, but as he who hath called us, is holy, so we may be holy in all manner of conversation.*

To this purpose is that desire of *David, O that my ways were directed to keep thy statutes:* And Psal. 119.5 in another place, *Teach me to do thy will, for thou art my God: let thy good Spirit lead me into the land of uprightness.* And elsewhere, *Shew me thy ways, O Lord, and teach me thy paths: Lead me in thy truth, and teach me, for thou art the God of my salvation. Teach me thy ways, O Lord, and I will walk in thy truth: unite my heart to fear thy Name.* Pf. 143.10. Psa. 25.4,5 Psal. 86.11

2. For our *Continuance* in them. That *we may serve him without fear, in holiness and righteousness before him all the days of our lives.* Being *stedfast and unmovable, always abounding in the work of the Lord: Holding faith and a good conscience: Patiently continuing in well-doing, without weariness, as knowing that in due time we shall reap, if we faint not: Holding fast the profession of our faith, without wavering:* that our hearts may be *established with grace:* that amidst all outward changes and losses, we may still *hold fast our integrity.* Luke 1.74 75 1 Cor. 15. 18 1 Tim. 1. 19 Rom. 2.7 Gal. 6.9 Heb. 10.23 Heb. 13.9 Job 2.3

Thus the *Apostle* prays for the *Thessalonians,*

1 Thes. 2. 17. that God would *stablish them in every good word and work.*

2 Cor. 9. 8. 1 Thes. 4. 1. 3. For our *Encrease* in them: *That God would make all grace to abound towards us:* That we *always having all sufficiency to all things, may abound to every good work:* That we may be *strong in the Lord, and in the power of his might:* Being *filled with the fruits of righteousness, unto the glory and praise of God:* That *forgetting those things which are behind, and reaching unto those things which are before, we may continually press towards the mark for the prize of the high calling of God.*

Eph. 6. 10. Phil. 1. 11. Phil. 3. 14.

Thus doth the Apostle pray for the *Hebrews: The God of Peace make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight.* And *Epaphras* for the *Colossians, That they might stand perfect and compleat in all the will of God.*

Heb. 13. 20, 21. Col. 4. 12.

CHAP. XVIII.

Of the several Graces and Duties enjoined in the First *Commandment.*

THE graces that we should pray for, are many of them briefly summed up together in several Scriptures. But for our more full and distinct apprehension of them, they may be more particularly considered, according to their distinct

Gal. 5. 22. 1 Tim. 6. 11 Tit. 2. 12.

stinct relations, either to the { Law. / Gospel.

The duties enjoined by both these, may be easily collected from those vices and failings mentioned in our Confession.

The first Table in the *Law* doth concern our duty to God.

The first *Commandment* doth enjoin us to have *Jehovah alone for our God*; that is, in all respects to behave our selves towards him as our God. So that by this we are directed to pray for these graces and duties, viz. *Knowledg* and *Belief* of him, *Trust* and *Hope* in him, *Love* towards him, *Zeal* for him, *Rejoicing* in him, *Gratitude* towards him, *Patience* under him, *Obedience* to him, *Fear* of him, being *humble* before him.

Because it is *not good that the soul should be without Knowledg*; we should therefore pray that he would be pleased *to encline our ears unto wisdom, and apply our hearts to understanding*: That he would *open our eyes to behold the wondrous things of his Law*: That he would give unto us *the spirit of wisdom and revelation in the knowledg of him*; *that the eyes of our understandings being enlightned, we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, and what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power*: That he would enable us to be more inquisitive after those sacred truths revealed in the Word; more diligent to acquaint our selves with his holy *Attributes* and

Knowledg. Prov. 19. 2. Prov. 2. 2. Psal. 119. 18. Eph. 1. 17, 18.

works; more mindful of his Holiness, Justice, Truth, Power, Omnipresence; that he is *about*
Psal. 139. 3. *our paths, and beds, and acquainted with all our ways.* He doth search and know us, understanding our thoughts afar off, all things being naked and open in his sight.

Col. 1. 9, 10. That we may be *filled with the knowledg of his will, in all wisdom and spiritual understanding, that we may walk worthy of the Lord, unto all pleasing; being fruitful in every good work, and encreasing in*
Hos. 6. 3 *the knowledg of God, that we may follow on to know the Lord.*

That he would sanctifie to us the knowledg we have already attained, that it may not be idle and ineffectual, but may produce in our lives answerable obedience, that we do not *withhold any*
Rom. 1. 18. *truth in unrighteousness.*

Belief. That he would open our hearts to *believe* all those truths revealed in his word; that he would
Heb. 3. 12. enable us to *take diligent heed, lest there should be in any of us an evil heart of unbelief, in departing from the living God.* That we may firmly assent unto his promises and threats; and as we do profess
Tit. 3. 8. our selves *to believe in God, so we may be careful to maintain good works.*

Trust. That we may not *rely* on such outward means as cannot help us; but in all our wants and troubles, we may place our chief confidence on him, as knowing that he is infinitely Wise, Powerful, Merciful; both able and willing to succour us; that when we *know not what to do, our*
2 Chr. 20. 12. *eyes may be upon him:* That in our greatest exigences, when we are in a state of darkness, and

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can see no light, we may then *trust in the name of the Lord, and stay upon our God:* That we may still *cast our burden upon him, and abide under the shadow of the Almighty: Committing our ways unto the Lord: being careful for nothing, but in every thing by prayer and supplication, make our requests known unto God,* who careth for us, and will never leave or forsake us. Isa. 50. 10: Psal. 55. 22 Psal. 91. 1. Psal. 37. 5. Phil. 4. 6.

That we may labour to stir up and strengthen our *hope* in him, such hope as may be well grounded, and will *not make us ashamed*; of which we may *be always able and ready to give answer to every man that asketh us a reason.* That we may look more at *the things which are not seen, than at those things which are seen:* That in times of fear and danger, we may *flye for refuge to lay hold on the hope set before us*; which hope may be as *an Anchor of the soul, both sure and stedfast:* That no condition or temptation may make us *cast away our confidence:* That we may *give all diligence to make our callings and elections sure:* To clear unto our selves the evidences of our own everlasting well-being. *Hope.* Rom. 5. 5. 1 Pet. 3. 15 2 Cor. 4. 18 Heb. 6. 18. Verse 19. Heb. 10. 35 2 Pet. 1. 10

That we may *love the Lord our God with all our heart, with all our soul, and with all our might:* so far above that natural affection which we do bear to those other things, whether *father or mother, wife or children, brethren or sisters, yea, and our own lives also*; that we may be said *to hate* and despise them, *in comparison of him.* That our love *may abound yet more and more in knowledg, and in all judgment:* That we may *approve the things that are excellent:* That we may delight *Love.* Deut. 6. 5. Luk. 4. 26. Phil. 1. 9, 10.

in

in all those holy duties, whereby we may enjoy communion with him. That we may earnestly long and thirst after the enjoyment of him, *when we shall come and appear before him.*

Psal. 42. 2. *Zeal.* That he would make us *Zealous*, and fervent in all holy duties, resolute and couragious in standing to the truth, not to be deterred by hopes or fears: Not wronging any good cause, either by our cowardize or indiscretion. Not resting our selves in a *luke-warm profession*, *being neither cold nor hot*; but being *valiant for the truth*, *and fervent in spirit*: Always *zealously affected in a good thing*: Not being *ashamed of the Gospel of Christ*, *which is the power of God to salvation*; considering what he hath said, That if we shall *be ashamed of him in this adulterous generation*, *he also will be ashamed of us when he comes in the glory of his Father with his holy Angels.*

Tit. 2. 14. Rev. 3. 16. Jer. 9. 10. Ro. 12. 11. Gal. 4. 18. Rom. 1. 16. Mar. 8. 38.

Rejoicing in him. That we may *rejoice* and *glory* in the LORD, placing our chief happiness in a spiritual communion with him: *Serving him with joyfulness and gladness of heart*: *Delighting greatly in his Commandments*: Finding more happiness *in the light of his countenance*, *than in the encrease of corn and wine*: preferring *his loving-kindness before life it self.*

Psal. 37. 4. Jer. 9. 24. Deut. 28. 47. Psal. 4. 6, 7. Psal. 63. 3.

Gratitude. That he would make us more heartily sensible of those many great favours which are continually multiplied upon us. That he would draw up our hearts to Heaven, in the acknowledgment of his bounty and goodness; that *our souls may bless him*, and our desires may be always towards him; that we may be ready to *talk of his*

Ps. 40. 10.

loving

loving kindneſs, and to ſpeak good of his Name, endeavouring to expreſs our gratitude, by the readineſs and cheerfulneſs of our obedience; Seeking *to glorifie his Name, by bearing much fruit unto him.* Joh. 15. 8.

That we may be *Patient* under his afflicting hand, as conſidering that he is the Author as well of the *evil we ſuffer*, as of the *good we enjoy*. And *ſhall we receive good from the hand of God, and ſhall we not receive evil?* The greateſt Judgment that can befall us in this life, is far leſs than our deſerts. *'Tis the Lords mercy that we are not conſumed, becauſe his compaſſions fail not:* And then beſides, he hath promiſed, that *all things ſhall work together for the good of them that love him*, And though the Cup may be bitter, yet it proceeds from the *hand of a Father*. That we may *count our ſelves happy in what we ſuffer for righteouſneſs ſake; becauſe the Spirit of God, and the Spirit of Glory reſteth upon us.* That we may *rejoyce and glory in our tribulations; as knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not aſhamed.* Reckoning with our ſelves, that *the ſufferings of this preſent time are not worthy to be compared with the glory that ſhall be revealed in us.* That in all our ſufferings we may *truſt in the living God*; committing our ſouls unto him, who is our *faithful Creator*, and *righteous Judg.*

That we may *accept the puniſhment of our iniquity, waiting upon God in the way of his Judgments.* Being willing *to put our mouths in the duſt*, rather than to open them in murmuring againſt him.

Patience.

Job 2. 10

Lam. 3. 22.

Rom. 8. 28

Joh. 18. 11

1 Pet. 3. 14.

Rom. 5. 3, 4, 5.

Rom. 8. 18

1 Tim. 4. 10.

1 Pet. 2, 23. & 4. 9.

Lev. 26. 41.

Iſa. 26. 8.

Lam. 3. 29.

Con-

Considering how unjust and unreasonable it is for *a living man to complain, a man for the punishment of his sin*; and that it is rather *meet to be said unto God, I have born chastisement, I will not offend any more; that which I see not, teach thou me; if I have done iniquity, I will do no more. I will bear the indignation of the Lord, because I have sinned against him. He does punish us less than our iniquities deserve.* Not dealing with us after our sins, nor rewarding us according to our iniquities; and we have no reason to repine at kind and moderated corrections; though in some respects *he hath chastned us sore, yet he hath not given us over to death. He doth not afflict willingly, nor grieve the children of men.* And therefore we have great reason totally to submit and resign up both our selves and affairs, to be governed by his wise providence, and to let *the Lord do with us what seemeth good unto him.*

Lam. 3. 39. Job 34. 31, 32. Mic. 7. 9. Ezek. 9. 13. Psal. 118. 18. Lam. 3. 33. 2 Sam. 15. 26. 1 Sam. 3. 18.

Obedience. That we may be constant, universal, sincere in our Obedience; *Walking before him in truth, and with a perfect heart, and may do that which is good in his sight.* That in the general course of our lives, we may demean our selves in a setled, regular way of submission and obedience, *having respect to all Gods Commandments; obeying from the heart the form of Doctrine delivered to us; following the Lord fully*; walking exactly and precisely before him; that we may have not only *the form of godliness, but the power also.*

2 Kin. 20. 3. Psal. 119. 6. Rom. 6. 17. Numb. 14. 24. 2 Tim. 3. 5.

Fear. That we may *follow the Lord God of Hosts, making him our Fear, and our Dread*; considering that *the end of all things is at hand*, when we must

Isa. 8. 13. 1 Pet. 4. 7.

all

all *appear before his dreadful Tribunal, every one to receive according to that he hath done in his body, whether it be good or bad?* That we may be less afraid of other matters that cannot hurt us, *men that shall dye, and the sons of men that shall be made as grass:* but may chiefly *fear him who is able to destroy both body and soul in hell.* Behaving our selves as being always in his sight and presence: as considering, that our most secret bosome sins, which with such Art and Care we have endeavoured to conceal from men, are all of them naked and open in his sight, before whom we must be judged at the last day. 1 Cor. 5. 10. Isa. 51. 12. Mat. 10. 28

That we may be *humble* before him, ascribing nothing to our own power or merit; that our *heart may not be lifted up to forget the Lord*, nor our *minds hardned in pride*; as considering, that *his soul which is lifted up, is not upright in him.* And that *if any man think himself to be something, when indeed he is nothing, he deceives himself:* That we may be *clothed with humility*, counting it our safest defence, and most comely ornament: That we may *not mind high things, nor be wise in our own conceits.* Considering the baseness of our Original, the many diseases and miseries which our bodies are liable unto, the sinful and slavish condition of our souls, our *nothingness* as *creatures*, our *vileness* as *sinners*. *Humility.* Deut. 8. 14 Dan. 5. 20 Hab. 2. 4 Gal. 6. 3 1 Pet. 5. 5 Rom. 12 16

CHAP.

CHAP. XIX.

What we are directed to pray for out of the Second *Commandment.*

THE second Commandment does enjoin us to worship God after such a spiritual *manner*, and by such holy *means*, as is agreeable to his Nature, and required in his Word.

So that from hence we are taught to pray for the direction and assistance of his Spirit in all our holy duties; that he would work in us an holy frame and temper of heart, without which 'tis not possible for us to perform any acceptable service: that he would quicken our affections to a greater fervency and delight in our attendance upon him.

That he would make us more careful in enjoying and encreasing our communion with him, by a conscionable observance of all those holy Ordinances which he hath appointed; particularly,

1. Prayer.
2. Ministry of the Word.
3. Receiving of the Sacraments.

1. *Prayer.* Zac. 12. 10. 1. That he would *pour upon us the spirit of prayer and supplication*, make us diligent and constant in our {Publick / Private} devotions, that we may accustom our selves to them with a greater forwardness and delight, as being the chief means John 16. 24. to ease our hearts of all troubles and sorrows, *to fill up our joy.*

That

That we may be more ſolemn and *reverent* in our approaches before him, as conſidering that we who are but duſt and aſhes, vile, deſpicable creatures, are to ſpeak unto that dreadful Majeſty, before whom all the world ſhall be judged at the laſt day.

That we may be more *vigilant* over our own hearts, in reſpect of roving diſtracted thoughts, which are ſo apt to interrupt us in this duty. That we may *ſtir up our ſelves to lay hold on God*, and *ſet our faces to ſeek him*: Not *pouring out words* only, but *our ſouls before him*: *Serving him in our ſpirits*: *Drawing near unto him with a true heart, ſprinkled from an evil conſcience.* Iſa. 64. 7. Rom. 1. 9. Heb. 10. 22.

That he would be pleaſed to *aſſiſt us*, and to *accept of us* in this duty: *Shedding abroad his love in our hearts*: *Opening our lips, that our mouths may ſhew forth his praiſe.* And then that the *words of our mouths, and the meditations of our hearts, may be always acceptable in his ſight.* Rom. 5. 5. Pſal. 51. 15 Pſal. 19. 14

That we may *Confeſs* our ſins with a greater ſenſe and ſorrow for them, feeling in our ſelves a greater loathing and deteſtation of them: *Acknowledging our tranſgreſſions, and ſetting our ſins before us*; *abhorring* our ſelves for them, and *repenting in duſt and aſhes.* *Confeſſion.* Pſal. 51. 3. Job 42. 6.

That we may put up our *Petitions* with a greater faith and fervency, as being truly ſenſible of our own wants, and thoſe gracious promiſes which he hath made for the ſupply of them: *Drawing near in the full aſſurance of faith, nothing wavering*: *Asking ſuch things as are according to his will.* That his Spirit may help our infirmities, *Petition.* Heb. 10. 22. Jam. 1. 6. 1 Joh. 5. 14

and

and make intercession for us; and that he would remember the promise which he hath made to be *nigh unto them which call upon him in truth*; Psal. 145. 18. *to fulfill the desire of those that fear him.*

Thanksgiving. That we may give thanks with greater cheerfulness, and love, and sense of his favours, with such heartiness and fervency as may be in some measure proportionable to our importunity, in the want of mercies: That we may be ready *to speak the praises of God, whilst we have any being*: Psal. 104. 33, 34. That *our meditations of him may be sweet, and we may be glad in the Lord.*

That we may retain a relish and taste of this holy duty in our minds, after the performance of it; behaving our selves answerably in the course of our lives, observing what return is made to our prayers. *Hearkning what God the* Psal. 85. 8. *Lord will say.* Considering the several ways and dispensations of his Providence towards us; *that* Psal. 107. 34. *we may understand the loving-kindness of the Lord.*

2 *Ministry of the Word.* This Commandment does likewise concern the duties which belong to that other Ordinance, the *Ministry of the Word*, in reference both to

{Minister. People.}

The *Minister* may hereby be directed to pray, that God would endow him with all those graces and abilities, which may fit him for the discharge of his Calling, both in respect of his {Life, Doctrine,} that he may both save *himself*, 1 Tim. 4. 16. *and them that hear him.* Tit. 2. 7. 1.

1. For his *Life*: That he may *shew himself a pat-*

a pattern of good works: Of a blameless conversation; not self-willed, not soon angry, Not given to wine, no striker, not given to filthy lucre, but a lover of good men, sober, just, holy, temperate, gentle unto all men, apt to teach, patient. Renouncing the hidden things of dishonesty. Not walking in craftiness, but by manifestation of the truth, commending himself unto every mans Conscience in the sight of God. Behaving himself as a steward of the Mysteries of God. Not seeking so much his own profit, as the profit of many, that they may be saved; that after he hath preached unto others, he himself may not become a cast-away. Tit. 1, 7, 8. 2 Tim. 2. 24. 2 Cor. 4. 2. 1 Cor. 4. 1. 1 Cor. 10. 33. 1 Cor. 9. 27.

2. For his *Doctrine*, that he may *study to approve himself unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.* That he may *preach the word, being instant in season and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine; with meekness instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledgment of the truth.* Feeding the *flock of God, not by constraint, but willingly; Not for filthy lucre, but of a ready mind.* That he may *speak as the Oracles of God.* That his Doctrine may be *in demonstration of the spirit, and of power;* with *uncorruptedness, gravity, sincerity, not as pleasing men, but God, who trieth the hearts.* 2 Tim. 2. 15. 2 Tim. 4. 2. 2 Tim. 2. 25. 1 Pet. 5. 2. 1 Pet. 4. 11. 1 Cor. 2. 4. Tit. 2. 7. 1 Thes. 2. 4.

The *People* or Hearers may be hereby directed to pray for a greater *love* and *esteem* of his word, as being the Ordinance of his Infinite wisdom, which he can make effectual for the conversion and salvation of souls. Consid ring that the

1. Love and prizing of the word.

fashion of the world passeth away, Pleasures shall dye and vanish, *Honours* shall be laid in the dust, *Gold* and *Silver* shall rust and canker, but the *Word of God abideth for ever.* This alone is able to make us *wise unto salvation*, and to *save our souls*, being that word by which *we shall be judged* at the last day. That therefore we may value it *above Gold and Silver*, finding a relish in it *sweeter than the honey and the honey-comb.* That we may always *love the beauty of his house, and the place where his honour dwelleth. To publish with the voice of thanksgiving, and to tell of all his wondrous works. This one thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple. Strength and beauty are in his Sanctuary.*

1 Pet. 1. 23
2 Tim. 3. 15.
Joh. 12. 48
Psal. 19. 10.
Psal. 26. 7, 8.
Psal. 27. 4.
Psal. 96. 6.

That we may have a greater care to know and practise his will: *As new-born babes desiring the sincere milk of the Word, to grow thereby.* That he would teach us so to prize and improve the present liberty and sun-shine of the Gospel, that we may be careful *in this our day*, to lay up for our selves a good foundation against the evil time.

1 Pet. 2. 2.

2. Due preparation for it, and a blessing upon it.

That we may approach unto this Ordinance with such reverent and prepared affections, as may become his more especial Presence amongst us: *Considering our feet* when we draw near before him; that he would over-awe our spirits with an holy fear and reverence, in the apprehension of his Presence, and beholding of us, who is a God of infinite Holiness, and glorious Majesty; that we may bow down our souls with a willing subjection

jection unto every sacred truth: That he would subdue the pride of our hearts, *cast down every imagination that exalteth it self against him, and bring into subjection every thought unto the obedience of Christ*: and because the Word of it self is but a *dead letter*, and it is not in the power of any outward means, the wisdom or preparation of weak sinful man, to subdue the power of sin, the Kingdom of Satan, or to *create men in Christ Jesus unto good works*. That therefore he would be pleased to accompany the outward means, by the inward efficacy and operation of his Spirit. Man can speak only unto the *ear*, but he can speak unto the *heart*; and 'tis as easie for him to make us good as to bid us be so, and He hath promised *to meet* such as desire *to wait upon him, and to remember him in his ways*. That He would remove from our understandings that veil of ignorance and infidelity, whereby we are made incapable of spiritual truths; that he would take from our affections that natural pravity and malice, whereby we are made enemies to spiritual notions, that we may receive the truth, not only in the *light*, but in the *love* of it. Not *with-holding any truth in unrighteousness*. That he would strengthen us against all temptations of Satan, cares of the world, hardness of our own hearts, or whatever may hinder our profitable and saving hearing. That he would take from us all irreverence, distraction, prejudice, dulness in hearing of his Word: And because it must redound either to the glory of his *Justice*, in our further hardning, and final condemnation; or to the glory of his *Mercy*, in

2 Cor. 10. 5.

Eph. 2. 10.

Isa. 64. 5.

1 Thes. 2. 10.

Rom. 1. 18.

our conversion and salvation: that he would
Isa. 55. 10 therefore sanctifie it to our good, that *as the rain*
11 *cometh down from heaven, and returneth not thither, but watereth the earth, and maketh it fruitful: so the word that goeth out of his mouth, may not return unto him void, but accomplish his good pleasure, and prosper in that to which it is sent.* That it may be
Heb. 4. 12 unto us *sharp as a two-edged sword, to the dividing asunder of the soul and spirit, the joynts and marrow, discovering the very thoughts and intentions of*
1 Cor. 3. 6 *the heart.* And because *Paul may plant, and Apollos may water, but he only can give the encrease*; that therefore he would be pleased to give a blessing and success to his own Ordinance. That his
Psal. 19. 7. Word may be unto us *a word of power, converting the soul, and making wise the simple*: that he would
Pro. 10. 12 give unto us *hearing ears, and understanding hearts, that we may believe, and be saved.* That he would
Jer. 31. 33. *write his law in our inward parts.* That he would
Psal. 119. v. 18, 36, 133. *open our eyes to behold the wondrous things of his law. Incline our hearts* to affect; *direct our steps* that we may walk in the paths of his precepts. *Shew*
Ps. 25. 4, 5 *us thy ways, O Lord, and teach us thy paths; lead us in thy truth, and guide us, for thou art the God of our salvation.*
Ps. 86. 11 *Teach us thy ways, O Lord, and we will walk in*
Psal. 143. 8, 10 *thy truth; unite our hearts to fear thy Name. Shew us the way that we should walk in, for we lift up our souls unto thee. Teach us to do thy will, for thou art our God; let thy good spirit lead us into the land of uprightness.*

3. Our demeanour at it.

That we may behave our selves with humility, attention, alacrity, laying down all high thoughts, flesh-

fleshly reasonings, stubborn resolutions, being ready to *receive with meekness the ingrafted word, which is able to save our souls.* That we may enjoy communion with him in his Ordinances; that he would *fill us with all joy and peace in believing.* That he would sanctifie our judgments, affections, memories, that we may apprehend and believe, and affect and retain those sacred truths that shall be delivered. That he would enlighten our minds, open our hearts, soften our consciences, compose our thoughts to attend unto his Word with meekness and faith, *receiving it into good and honest hearts*, with full purpose to walk answerably to it in our conversations. That Christ may be formed in us, that our hearts may be established in every good word and way. That our meeting together may prove for the better, and not for the worse.

Jam. 1.12 Rom. 15. 13 Luk. 8.15

That we may after the hearing of it, digest and settle it in our minds, by prayer, meditation, conference, practice. Expressing the power of it in our lives, in all well-pleasing conversation and godliness. *Having our fruit unto holiness, that our ends may be everlasting life.* That he would prosper unto us the precious seed sown amongst us, that neither the *fowls of the air* devour it, nor the *thorns choak it*; but that it may sink down into our hearts, and spring up in our conversations, bringing forth in us the fruit of repentance and amendment of life; that it may be effectual for the subduing of our sins, the strengthening of our graces, *transforming us daily into his image, from glory to glory.* That we may lead our

4. Profiting by it afterwards. Rom. 6. 22 Luke 8. 5. 2 Cor. 3. 18

lives in some measure answerably to the knowledg and means we have had, as considering, that
Luk. 12. 48. *to whom much is given, of them much will be required.* That we may *not receive his Grace in vain.*
2 Cor. 6. 1. *Not being forgetful hearers, but doers of the word.*
Jam. 1. 25. That we may be able to say by experience, *It is good for us to be here*, and to wait upon God in his Ordinances: that we may *grow in grace,*
2 Pet. 3. 18. *and in the knowledg of our Lord and Saviour Jesus Christ.*

That he would lead us forward to perfection, guiding us by his grace, and after bringing us to his glory. That in this life *beholding his face in*
Psa. 17. 15. *righteousness*, when we awake up in the Resurrection, *we may be fully satisfied with his Image.*

3. Sacraments. 3. Under this Commandment likewise, are comprehended the duties that concern our reverent esteem and use of the Sacraments.

Baptism. 1. For that of *Baptism*, That we may be truly sensible of the free mercy of God, in making a gracious Covenant to us and our posterity, and condescending so far unto human frailties, as to afford us outward and visible signes and seals of this Covenant; to present that to our sense, which ought to be apprehended by our faith. That we may more frequently consider, and esteem of this singular prerogative, of our being actually admitted into his family, and having his name put upon us. That therefore we may resign up our selves wholly unto his good pleasure, chusing him to be our Governor and our portion for ever; that we may be more careful in observing that solemn Covenant, which our Baptism did

did engage us unto, To forsake the Devil and all his works, the vanities and lusts of the world, and to continue faithful in our service to him. That this Ordinance may not be unto us only an *outward washing away of the filth of the flesh*, but the laver of regeneration, *working in us a good conscience towards God*; and may effectually seal unto us our redemption, remission of sins, and eternal life, with all those promises that are contained in the Covenant of Grace; that as we are received into the bosom of the visible Church, and distinguished from *those that are without*, so we may labour to walk as becomes this relation, that *the body of sin may be destroyed* in us, and *his Image may be renewed in us daily*. That we may serve him in holiness and righteousness all the days of our lives. 1 Pet. 3. 21.

2. For the *Lords Supper*. That he would continue unto us our liberty unto that precious Ordinance, raising our hearts unto an higher esteem and love of it; quickning us to a more frequent attendance upon him in it, with fervency and delight, That he would *prepare* us for it, *assist* us in it, and make it effectual to us afterwards. The Lords Supper.

That he would furnish us with all those graces which may make us worthy Communicants at his holy Table, affecting our hearts with an holy awe and reverence, upon our near approaching unto him in this solemn Ordinance, lest we should be found amongst the guests at his Table, without having the wedding-garment. That we may after a more special manner stir up in our selves the graces of his holy Spirit, impartially examining

the condition of our own hearts, how we stand *to him* in regard of knowledg, repentance, faith; *to men* in respect of our love and charity; that we may renew our Covenant with him by fresh resolutions of strict and circumspect walking, and that he would make good his Covenant with us, in taking from us the guilt and power of our sins, and in giving unto us a new nature, with all those other priviledges that were purchased for us by the death of Christ, which is herein represented.

At the *receiving* of this Sacrament, that he would enable us to behave our selves with reverence and true devotion; to use it as a sacrifice of praise unto him, a memorial of Christs death for us, and a means to confirm our faith in him: that as we do by our *senses* receive the common element of *bread and wine* to our *corporal* nourishment, so we may by our *faith* receive the *body and blood of Christ* to our *spiritual* nourishment, that he may live to us, and we in him; that this may renew in our thoughts the remembrance of Christs Death and Passion for us, and our own duty of love and obedience to him; that it may be a means to weaken our corruptions, to strengthen our graces, to renew us in the spirit of our minds, according to the image of him that created us.

That we may *afterwards* labour to feel the benefit of it in our lives, and conscionably to perform all those good resolutions, which in the time of our preparation we have purposed and promised, that we may be careful to examine our improvement by it, in respect of growth in grace,

power

power against corruption, comfort and enlargement of heart, labouring to walk worthy of the grace of God herein profered and represented, as becomes those who have received so great pledges of salvation.

CHAP. XX.

Of the Duties required in the Third *and* Fourth *Commandment.*

THE third Commandment does enjoin the sanctifying of Gods Name.

By this we are directed to pray, that he would enable us to bear a reverent and high esteem unto all his glorious *Titles* and *Attributes*, his holy *Word*, the *Religion* we profess, his mighty *Works*. Deut. 28. 58.

That we may *fear that glorious and fearful Name the Lord our God*; that we may *sanctifie the Lord God in our hearts*; being more careful to observe and meditate upon his holy Attributes and Titles, more solemn and reverent in mentioning his Name and Word upon every good occasion. 1 Pet. 3. 15.

That we may be more conscionable in observing all those good promises and resolutions which we have made.

That we may walk *worthy of that vocation wherewith we are called*; labouring by an holy life to adorn our profession, and bring glory to his Name. That we may be *blameless and harmless, the sons of God, without rebuke, in the midst of a* Eph. 4. 1. Phil. 2. 15.

crooked

crooked and perverse generation, amongst whom we may shine as lights in the world. That he would
Mat. 5. 16. make our *light so to shine before men, that they seeing our good works, may glorifie our Father who is in Heaven.*

That we may never grieve the hearts, or shame the faces of true Professors.

1 Thes. 4. 12. That we may *walk honestly to those that are without*; behaving our selves so warily, that we
Rom. 2. 24. may never occasion *his name to be blasphemed*; *that with well-doing we may put to silence the ignorance*
1 Pet. 2. 15. *of foolish men, that they may be ashamed who speak*
3 Pet. 3. 16. *evil of us, and falsly accuse our good conversation.*

That we may be more ready to observe and
Psal. 145. 5 extol his great Power, Wisdom, Goodness, so evident both in his making and governing of the World. His various and manifold works *that*
Psal. 107. 24. *are done in wisdom:* More especially those particular passages of his Providence, which con-
Verse 43. cern our selves: *That we may understand the lo-*
Psal. 92. 5, 6. *ving-kindness of the Lord: O Lord, how great are thy works, and thy thoughts are very deep; a brutish man knoweth not, neither doth a fool understand this.*

The fourth Command-ment. The fourth Commandment does enjoin us to remember, and to sanctifie the Sabbaths

{ Ordinary.
{ Extraordinary.

So that from hence we are taught to pray, that God would teach us to esteem of the Sabbath, as
Isa. 58. 13. *an holy honourable day*, set apart from common use, consecrated to his particular worship and service, that we may call it a delight, finding a great

great pleasure and sweetness in those sacred duties that belong unto it; that they may not seem tedious and irksome unto us; especially since we all profess to wish, and hope for such a blessed Eternity hereafter, as shall be nothing else but *Sabbath.*

That we may always remember to fit our selves for the sanctifying of this day, by laying aside all secular businesses and diversions, endeavouring by Prayer and Meditation to put our hearts into such an holy frame as is required of those that desire to wait upon him in his Ordinances.

That he would be graciously present with all those Assemblies of his Saints, which do on that day meet together for his worship and service, in any part of the Christian World: that he would be pleased to assist and direct his Ministers, that they may deliver his Word with plainness and power, to the capacity of the weakest, and conviction of the wisest, that the people may receive it with meekness and faith, that so it may *accomplish that good work for which it is sent*, and mightily prevail to the casting down the strong holds of sin, the edifying of his Church; and the making up the number of his Elect. Isa. 55.11.

That he would more especially direct and assist the Minister unto whose charge we belong, to speak unto our consciences, giving unto him *the tongue of the learned, that he may know how to speak a word in season to him that is weary.* Being careful *to feed the Flock, strengthening the diseased, healing that which is sick, binding up the broken, seeking that which is driven away, and lost:* that Isa. 50.4. Ez. 34.4.

he

Jer. 3.15 he would *give unto us Pastors after his own heart, who may feed us with knowledg and understanding*;
Isa. 53.10 and that the *work of the Lord may prosper in their hands.*

That he would remove from us all irreverence, distraction, dulness, prejudice in hearing of his Word; that he would enlighten our minds, quicken our affections, and strengthen our memories for the receiving and retaining of it.

That we may be careful of all those *publick* and *private* duties, which concern the sanctification of this day, both in respect of our selves, and those
Isa. 58. 13 committed to our charge. *Not doing after our own ways, nor finding our own pleasures, nor speaking our own words.* But may consecrate our whole selves, both souls, bodies, and services, to his more especial Worship; spending the whole day with cheerfulness in the duties of Religion, necessity and mercy,

And so for extraordinary Sabbaths { Festivals. / Fasts.

1. For occasional *Festivals*, the solemn times of Joy and Thanksgiving; that we may be
Neh. 8.9 careful to keep such times *holy unto the Lord*; not resting our selves in external jollity, and freedom, but may seriously ponder the mercies which we celebrate, endeavouring to have our hearts affected and enlarged with love and gratitude: that our mouths may be filled with his praise: that by our experience of his goodness, we may learn to depend upon him, and to be more confident in him in all future exigencies, exciting

exciting others unto this duty. *O magnifie the Lord with me, and let us exalt his Name together.* Psal. 34. 3
Endeavouring to expreſs our thankfulneſs to him, by our readineſs to relieve and ſupply his poor members: *Sending portions to thoſe that have nothing*; that we may make *the joy of the Lord to be our ſtrength.* Eſth. 9. 22. Neh. 8. 10

2. For days of *Faſting*, which are ſtiled Sabbaths in Scripture; that we may not neglect this duty, when we have any extraordinary call unto it; that we may not ſatisfie our ſelves in the outward obſervance of it, but may be moſt careful of the inward duties. *Renting of the heart, afflicting of the ſoul: Abhorring our ſelves, and repenting in duſt and aſhes. Remembring our evil ways and doings which were not good, and loathing our ſelves for them:* Being *aſhamed of our former works of darkneſs. Renewing our Covenant* with God; expreſſing a readineſs and zeal in the works of mercy and righteouſneſs; *looſing the bonds of wickedneſs, undoing the heavy burdens.* Job 42. 6. Ez. 36. 31. Rom. 6. 21. Neh. 9. 38. Iſa. 58. 6.

CHAP. XXI.

What we are directed to pray for in the ſecond Table.

THE ſecond Table does injoyn us to love our Neighbours as our ſelves: that is, 1. We ſhould not wiſh any evil more to others, than to our ſelves. 2. We ſhould deſire, and (as much as we

we can) endeavour all good { Natural, / Spiritual, } for others, as we ought for our selves.

So that by this we are directed to pray, that we may be *kindly affectioned one to another, with brotherly love, without dissimulation. Not in word only, and tongue; but in deed and truth: Loving each other with a pure heart, fervently.* That our love may *continue* and increase, *abounding more and more towards one another, and towards all men, in knowledg and in all judgment. As we have opportunity, doing good unto all men, but especially to the houshold of Faith.* That we may *love our enemies, and bless them that curse us, and pray for them that despitefully use us, and persecute us; considering one another, to provoke unto love, and good works.*

Ro. 12. 10. Verse 9. 1 Joh. 3. 18. 1 Pet. 1. 22. Heb. 13. 1. 1 Thes. 3. 12. Phil. 1. 9. Gal. 6. 10. Mat. 5. 44. Heb. 10. 24.

The fifth Command. The fifth Commandment does enjoyn the duties which concern the degrees and relations amongst men, whether { Superiours. / Inferiours.

By this we may learn to pray for all those graces and abilities, whereby we may be fitted for the filling up of our several relations; that we may be careful to acknowledg and observe that order which God hath appointed amongst men, and to demean our selves towards them according to their places and degrees: Gravely and modestly towards our *Inferiours:* Reverently and dutifully to our *Superiours:* Humbly and thankfully to our *Benefactors:* Being kindly affectioned towards our *Equals, in honour preferring one another.*

Rom. 12. 10

More

More particularly, we may hence learn to pray for those graces which concern the relation of

Parents: That they may be careful in providing for the welfare of their childrens souls and bodies. *Teaching of them diligently*, admonishing and correcting of them seasonably, *bringing them up in the nurture and admonition of the Lord.* Deut. 6. 7. Eph. 6. 4.

Children: That they may love, honour, and *fear* their Parents, *obeying them in all things*; striving upon all occasions to express their thankfulness to them. Lev. 19. 3. Col. 3. 20.

Husbands: That they may *love their wives as themselves: Not being bitter unto them: Giving honour to them as to the weaker vessels, and as being heirs together of the grace of life.* Bearing with their infirmities, providing for them, protecting of them, delighting in them, behaving themselves with much prudence and tenderness towards them. Col. 3. 19. Eph. 5. 28. 1 Pet. 3. 7.

Wives: That they may help, *reverence*, and *be in subjection to their Husbands*; labouring chiefly to be *adorned with a meek and quiet spirit, continuing in faith, and charity, and holiness, with sobriety:* Being careful and helpful in all those family-duties that concern their relations, studying to be content in the midst of all Marriage-cares and troubles. Eph. 5. 33. 1 Pet. 3. 1, 4.

Masters: That they may behave themselves prudently, *justly, gently*, to their servants, as considering that *they also have a Master in Heaven.* Col. 4. 1. Eph. 6. 9.

Servants: That they may be *subject to their Masters with all fear.* Not only when they are good 1 Pet. 2. 18

and

and gentle, but when they are froward; *Not*
Eph. 6. 6, 7. *with eye-service, as men-pleasers; but willingly, and from the heart, shewing all good fidelity.*

Ancient: That they may be *found in the way of*
Tit. 2. 10. Prov. 16. 31. *righteousness*, Being *sober, grave, temperate, sound in the Faith, in Charity, and Patience*, that so they may behave themselves worthy of that Crown of old Age, and the honour due unto it.

Younger: That they may be *sober-minded, re-*
Tit. 2. 6. 1 Tim. 5. 1 *verencing the Aged as Fathers*; being ready to be taught by their wisdom, experience, and to follow their good { Counsels. Examples.

Superiors in Gifts: That they may acknowledg all their abilities to be *the free gift of God*, be-
1 Cor. 4. 7. ing willing to improve them unto his glory, and the good of their *Inferiors*. Not despising those
Rom. 15. 1, 2. below them; *bearing with the infirmities of the weak*; using their liberty for edification, and not for offence.

Inferiors in Gifts: That they may acknowledg every gift of God in those above them; not either *judging*, envying, or flattering, but truly reverencing and esteeming them for it.

Magistrates: That they may be upright and conscionable in the establishment of Justice, and Peace, and Religion: Behaving themselves as Gods Vicegerents; Remembring that *those who*
2 Sam. 23. 2. *rule over men, must be just, ruling in the fear of God*;
Rom. 13. 3 Psal. 101. 6, 7. using their power for *the encouragement of those that do well, and the terror of evil doers*. Having respect to the *faithful in the land, and those that walk in a perfect way*. Being severe towards de-

ceit-

ceitful and wicked doers; being diligent in the discharge of their places, with piety, wisdom, courage, clemency, *&c.* that those under them may *lead a peaceable and quiet life, in all godliness and honesty.* 1 Tim. 2. 2

Subjects: That they may be endowed with humble and peaceable affections: *Obeying them that have the rule over them:* Submitting unto the higher Power *out of Conscience*, as being *ordained of God.* Heb. 13. 17

Teachers: That they may be careful and conscionable both in their Examples and Counsels, *Watching for the souls of those who are committed to their charge, that they may give an account with joy, and not with grief.* Heb. 13. 17

Learners: That they may *esteem highly of their Teachers in love, for their works sake:* improving all opportunities of benefiting by them. 1 Thes. 5. 13

The sixth Commandment does enjoin all those duties which concern the health and welfare of our Neighbours, and our own { Bodies. / Souls. The sixth Command.

And consequently, the graces of friendship, mercy, peaceableness, meekness, temperance, *&c.* By this we are directed to pray.

That we may be restrained from all acts of violence, either in our selves or others, avoiding *the company of angry* contentious *persons.* Prov. 22. 24

That God would give unto us mild and peaceable spirits, that we may be *slow to anger, putting on bowels of mercy, kindness, humbleness of mind, meekness, and long-suffering, forbearing one another, and forgiving one another, even* Jam. 1 19 Col. 3. 12 13 Eph. 4. 33.

as God for Christs sake hath forgiven us.

That we may be careful in observing the duties of mutual friendship and peace, more mild and courteous in our behaviour; *putting away all bitterness, and wrath, and anger, and clamour, and evil speaking.* That as far *as it is possible, and as much as in us lies, we may have peace with all men.*

Eph. 4. 31

Rom. 12. 18

That we may have a mutual sense and compassion of one anothers conditions, as being *fellow-members* of the same body, *rejoycing with them that rejoyce, and weeping with them that weep, bearing one anothers burdens:* Relieving the needy, visiting the sick, delivering the oppressed, being innocent and helpful towards all.

1 Cor. 12. 26

Ro. 12. 15. Gal. 6. 2.

That we may be wary and inoffensive in our carriages; not wronging the souls of others, but endeavouring as much as we can, to promote their spiritual welfare, *by following the things whereby we may edifie one another:* Instructing the ignorant, reproving offenders, comforting the weak, quickning and encouraging the backward.

Rom. 14. 17

That we may be careful to observe our own bodily health, by wise preventing and avoiding of dangers. Being sober in our diet, moderate in our care and passions, temperate in our recreations, cheerful in our business.

That we may be diligent in *working out our own salvations*, and providing for the welfare of our souls, against that time when all earthly contentments shall vanish away.

The 7th Command. The seventh Commandment does concern the duty

duty of Chaſtity in the { Kinds / Means / Signs } of it, and that both in reſpect of our ſelves and others.

By this we may learn to pray, that God would enable us to *poſſeſs our veſſels in ſanctification and honour*; that we may not *ſin againſt our own bodies*, but may keep them undefiled, as being *Members of Chriſt*, and *Temples of the Holy Ghoſt*; *mortifying our members which are upon the earth*, *fornication*, *uncleanneſs*, *inordinate affection*, *evil concupiſcence*. 1 Theſ. 4. 4. 1 Cor. 6. 18,19. Verſe 15. Col. 3. 5.

That we may be pure and chaſte in all the thoughts of our hearts, *abſtaining from fleſhly luſts which fight againſt the ſoul*. 1 Pet. 2. 11

That we may make a ſtrict *Covenant with our eyes*, leſt they ſhould inſnare us, by beholding vanity; that we may ſet a watch before our mouths and ears, *that no filthy communication do proceed from us*, or enter into us; that we may be watchful and ſober in our converſations, avoiding idleneſs, intemperance, evil company, and all other ſuch occaſions, whereby we may be tempted to this ſin; *Keeping under our bodies, and bringing them into ſubjection*. Job 31. 1. Col. 3. 8. Rom. 3. 27

That we may endeavour, according to our ſeveral opportunities, to promote this grace of chaſtity in others, by our prayers, counſels, examples.

The Eighth Commandment does enjoin thoſe duties which concern our own, or our Neighbours *outward eſtates*: Referring to Juſtice, Diligence in our Callings, Frugality, The Eighth *Command.*

Liberality, Alms, Hospitality, Restitution.

1 Cor. 6. 8. By this we are taught to pray, that we may *not wrong or defraud our brethren*, by any outward act of oppression, injustice or deceit.

That our hearts may not be troubled with any solicitous or carking cares; that our *conversation may be without covetousness, being content with* Heb. 13. 5. *such things as we have*; trusting in his promise, Ps. 34. 10. that he *will never leave us, nor forsake us*; that they *who seek the Lord, shall lack nothing that is good:* Remembring how he hath commanded us to cast all our care upon him, and how he provides for the Fowles of the air, and the Beasts of the field; and that in our greatest discontents, we are in much better condition for the world, than many of his blessed Saints and Martyrs, who Heb. 11. 37. were forced to *wander up and down in sheep-skins, and goat-skins*; and that we enjoy more than our blessed Saviour himself did, who though he were Lord of the World, yet had not whereon to rest his head.

Phil. 4. 11, 12. That he would teach us *how to abound, and how to want, and in all estates to be content*: That he 1 Joh. 2. 15, 1 Cor. 12. 31. would moderate our desires to these earthly things; that we may not too much *love the world, nor the things of the world*; that we may *covet* Luk. 12. 31 *earnestly the best things, seeking first the Kingdom of God, and the Righteousness thereof*; expecting other matters as additions thereunto: to esteem godliness for the greatest gain; and as for these outward things, not to desire any abundance of 1 Tim. 6. 6, 8. them, but *if we have food and raiment, therewith to be contented.*

That

That we may be just and upright in the ways of getting wealth; that we may *not go beyond, or defraud any one*, as knowing *that the Lord is the revenger of all such*; being diligent in our callings, *working with our own hands the thing which is good, that we may be able to give to them that need.* Being conscientious in *repaying* that we owe, in making *restitution* of that wherein we have wronged any one. 1 Thes. 4. 6. Eph. 4. 28.

That he would give us hearts to use and enjoy the estates which we possess, *power to eat thereof, and to take our portion, and to rejoice in our labour.* Eccl. 5. 19.

That we may be wise and faithful in laying out the talents committed to our trust: Not lavishing of them by any idle and vain expences, as knowing that we are but stewards of our estates, being to give an account of them to our Lord and Master: Not niggardly and sparing towards any work of charity: *Not trusting in uncertain riches, but in the living God: That we may do good, be rich in good works, ready to distribute, willing to communicate; laying up in store for our selves a good foundation against the time to come, that we may lay hold on eternal life. Making our selves friends of the unrighteous Mammon, which may hereafter receive us into everlasting habitations: Laying up for our selves treasures in heaven:* Considering, that *he who soweth sparingly shall reap sparingly; and he who soweth bountifully, shall reap bountifully.* 1 Tim. 6. 17, 18, 19. Luk. 16. 9. Luk. 12. 33. 2 Cor. 9. 6.

The Ninth Commandment does refer to duties which concern our Neighbours, or our own reputations. The Ninth Command.

From this we may learn to pray, that we may be tender and charitable in upholding the credit of others, willing to speak, and hear, and
Prov. 17. 9. judg the best of them, *covering their infirmities in love.*

Psal. 15. 3. Not *back-biting with our tongues, not taking up a*
Tit. 3. 2. *reproach against our neighbours: not speaking evil of any one, but being gentle, shewing all meekness to all men.*

That we may not be willing to listen unto, and hearken after any rumor, which tends to the defamation of our neighbour; but may rather rejoice in their good report, disliking all flatterers, tale-bearers, and such other persons as do usually raise and spread ill rumors.

That we may *not* be pragmatical, or censorious in the affairs of others, where we are not concer-
1 Pet. 4. 15. ned, *but may study to be quiet*, and to do our own
2 Th. 4. 11. business; being careful to *pull the beam out of our*
Mat. 7. 5. *own eyes, before we find fault with the mote in others.*
Phil. 2. 3. *Doing nothing through strife or vain glory; but in lowliness of mind, each one esteeming of others, better than of himself.*

Rom. 12. 3. That we may be lowly in our own eyes: *Not thinking of our selves more highly than we ought to think*; that we may be careful by all good means to advance our own reputations; valuing *a*
Prov. 12. 1. *good Name above great riches*; labouring to be such
Eph. 5. 15. as we would seem to be, *walking circumspectly, not as fools, but as wise*; approving our selves unto him who trieth the hearts: *Avoiding all ap-*
1 Th. 5. 22. *pearance of evil*, and *following matters of good re-*
Phil. 4. 8. *port.*

The

The tenth Commandment does require a sincere and upright heart to our selves and our neighbours. The tenth *Command.*

By this we are directed to pray, That God would cleanse our souls from that evil concupiscence so natural unto them, endowing them with a sincere inclination to all the duties of Charity.

That he would make us more watchful over our own senses and hearts, in keeping out, and extinguishing all those evil fancies and imaginations which may arise within us. And to this purpose, that he would bestow upon us *the whole Armour of God, whereby we may cast down all fleshly reasonings and imaginations, and bring into subjection every thought unto the obedience of himself.* 2 Cor. 10. 5

That we may make a Covenant with our thoughts, not to please our selves in the speculation of any sins, nor to think of them without loathing and detestation: That we may never make provision for the flesh, to fulfil the lusts thereof; that our hearts may be dis-engaged from the world. 1 Cor. 7. 29, 30

That he would give unto us the Spirit of wisdom, to discern in what things we are most obnoxious to temptation; and to be most vigilant over our hearts, in respect of those particulars; that we may *keep our hearts with all diligence.* Prov. 4. 23

That we may never envy our neighbours well-being, *nor rejoyce at his sufferings,* Job 31. 29

CHAP. XXII.

Of the Graces that are more particularly required in the Gospel.

NExt to the Precepts of the Law, we are to consider the duties which the Gospel does require of us, namely, that we should *repent* and *believe:* That we should be careful to *perform*, to *continue* and *encrease* in all those particular duties and graces which are comprehended under those two general heads.

So that from hence we are directed to pray,

1. For *Repentance:* That since God hath *in love to our souls* vouchsafed unto us in his Gospel this priviledg of Repentance, which the Covenant of Works did not admit of; that he would
Act. 11.18 also give us hearts for it, *granting us repentance unto life:* That he would convince us of the danger, and folly, and pollution of our sins, enabling us to mourn over them; bestowing upon us *broken and contrite spirits*: Dissolving our stony hearts into that *godly sorrow which worketh repen-*
Psal. 51.17 2 Cor. 7. 10 *tance to salvation, not to be repented of:* That we may *search and try our ways, and turn unto the*
Lam. 3.40. Mat. 3.8 Jam. 4.8. *Lord: Bringing forth fruits meet for repentance:* Labouring *to draw nigh unto God, by cleansing our hands, and purifying our hearts.*

2. For *Faith:* That God would discover to us the great need of a Saviour; and since he hath
Rom. 3.25 Heb. 5. 9 set *forth his Son to be a Propitiation through faith in his blood, and hath made him the Author of*

eternal

eternal salvation to all that obey him. That he would win over our souls to an earnest endeavour of acquaintance with him, and high esteem of him.

That God, *who commanded the light to shine out of darkness, would shine into our hearts, to give us the light of the knowledg of the glory of God in the face of Jesus Christ:* That he would make us more especially inquisitive after the saving, experimental knowledg of him, in whom are laid up *the treasures of wisdom and knowledg,* whom to know is perfect wisdom, and eternal life. 2 Cor. 4. 6. Col. 2. 3.

That he would *count us worthy of his holy calling, and fulfil in us all the good pleasure of his goodness, and the work of faith with power: That the Name of the Lord Jesus Christ may be glorified in us, and we in him.* That Christ may *dwell in our hearts by faith, that we may be rooted and grounded in love; may be able to comprehend with all saints, what is the breadth, and length, and depth, and heighth, and to know the love of Christ, which passeth knowledg, that we may be filled with all the fulness of God.* 2 Thes. 1. 11, 12. Eph. 3. 17.

That we may truly value *the exceeding riches of his grace, in his kindness towards us through Christ Jesus:* Glorying in his Gospel, as being *the power of God to salvation: Counting all things but loss and dung for the excellency of the knowledg of Christ Jesus, that we may win him, and be found in him, not having our own righteousness which is of the law, but that which is through the faith of Christ.* Eph. 2. 7. Rom. 1. 16. Phil. 3. 8.

That

That in all estates and conditions we may learn to *live by faith*.

1. In regard of our *temporal* life, with all the various uncertainties of it, whether *Prosperity*, that by this grace of faith we may keep our hearts in an holy frame of humility, meekness, dis-engagement from the world, and all outward confidences; or *Adversity*, wherein this grace may serve to sweeten our afflictions, to support us under them, teaching us to profit by them, to bear them meekly, to triumph over them, assuring the heart, that nothing befalls us but by the disposal of Gods Providence, who is infinitely Wise, and Merciful, and Faithful.

2. In regard of *Spiritual* life, both for our *Justification*, that we may not expect it from our
Phil. 3. 9. own services or graces: *Not having our own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith.*
2 Cor. 5. 15. And so for the life of *Sanctification*; that we may
Phil. 1. 27. *not live unto our selves, but unto him who died for us, and rose again*: That our *conversation may be as becometh the Gospel of Christ, standing fast in one spirit, with one mind striving together for the faith of the Gospel.* Always remembring, that we are not
1 Cor. 6. 20. our own, but *bought with a price*, and therefore should make it our business to glorifie Christ *with our bodies and spirits, which are his.*
Jam. 2. 20. That he would work in us such a *lively faith*, as may make us rich in good works, that we may
2 Cor. 9. 13. demean our selves *as becomes our professed subjection to the Gospel of Christ*; *walking worthy of*
Eph. 4. 2. chap. 5. 8. *that vocation wherewith we are called*, as becomes children

children of the light: Being *holy in all manner of conversation: Putting on the Lord Jesus Christ; exercising our selves unto godliness:* walking uprightly, *according to the truth of the Gospel, diligently following every good work:* Shewing out of *a good conversation, our works with meekness and wisdom:* That we may *adorn the Doctrine of God our Saviour in all things:* Considering that *we are created in Christ Jesus unto good works, that we should walk in them: Having our conversation in Heaven; walking worthy of the Lord unto all pleasing, being fruitful in all good works.* That every one of us *who professeth the Name of Christ, may depart from iniquity:* Because for *this reason was the Gospel preached to those that are dead in sin, that they may live according to God in the Spirit.*

1 Pet. 1 15. Ro. 13. 14. 1 Tim. 4. 7 Gal. 2. 14. 1 Tim. 5. 10 Jam. 3. 13. Tit. 2. 10. Eph. 2. 10. Phil. 3. 20. Gal. 1. 10. 2 Tim. 2. 19. 1 Pet. 4. 6.

That we may *give all diligence to add to our faith, virtue; and to virtue, knowledg; and to knowledg, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity; that these things being in us, and abounding, we may not be barren and unfruitful in the knowledg of our Lord Jesus Christ,* but may hereby clear up unto our selves the evidences of our calling and election.

2 Pet. 1. 5. 8.

That we may *deny all ungodliness and worldly lusts, living soberly, righteously, and godly in this present world, looking for that blessed hope, and that glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works:* consider-

Tit. 2. 12. 13, 14.

1 Thes. 1. ing that *he shall be revealed from Heaven with his*
7. *mighty Angels, in flaming fire, to take vengeance on*
those that obey not his Gospel, who shall be punished
with everlasting destruction, from the presence of the
Lord, and from the glory of his power, when he shall
come to be glorified in his Saints, and to be admired of
Heb. 10. *all them that believe in that day:* For if *he that de-*
28. *spised Moses Law, died without mercy, under two or*
three witnesses; of how much sorer punishment shall
he be thought worthy, who hath trodden under foot the
Son of God, and hath counted the blood of the Cove-
nant an unholy thing; and hath done despite to the
Spirit of Grace?

1 Pet. 5. That *the God of all Grace, who hath called us in-*
10. *to his eternal glory by Christ Jesus, would make us per-*
fect, stablish, strengthen, settle us.

Col. 1. 23. That we may *continue in the faith, grounded and*
setled, and not be moved away from the hope of the
Col. 2. 7. *Gospel, being rooted, and built up, and established in*
Heb. 12. 1, *the faith: laying aside every weight, and the sin that*
2. *doth so easily beset us: and running with patience the*
Heb. 10. *race that is set before us: Holding fast our profession*
23. *without wavering; that we may abide in Christ, and*
Joh. 15. 7. *his words may abide in us: Continuing in the things*
2 Tim. 3. *which we have learned: Being faithful unto the*
14. Rev. 2. 10 *death, that then he may bestow upon us a crown of*
life.

That the *Word of Christ may dwell in us richly, in*
Col. 3. 16. *all wisdom:* That we may *grow in grace, and in the*
2 Pet. 3. 18. *knowledg of our Lord and Saviour Jesus Christ:* Being
Phil. 1. 11. *filled with the fruits of righteousness, which are by*
Jesus Christ, unto the glory and praise of God. That
2 Tim. 2. 1. we may *be strong in the grace that is in Christ Jesus.*

That

That *having fought a good fight, and finished our course, and kept the faith, we may receive the crown of righteousness, which at the last day the Lord, the righteous Judg, will bestow upon all those that love his appearing.* That he would *carry us on through faith unto salvation.* 2 Tim. 4. 7,8.

And because, when we have reckoned all the duties we can, we shall leave out many particulars, therefore for the supply of those which we cannot specifie, we may use some general form answerable to that exhortation of the *Apostle*, that *whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, that we may think of, and do these things.* Phil. 4. 8.

Being *blameless, and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom we may shine as lights in the world.* Phil. 2. 15.

CHAP. XXIII.

Of Petitioning for Temporal *good things, Provision and Protection.*

NExt to *spiritual* good things, we are permitted to pray for those matters which concern our *Temporal* welfare, answerable to that Petition in the Lords Prayer, *Give us this day our daily*

daily bread; under the expression of *daily bread*, we are to understand all those particulars that are either necessary or convenient for our natural life, in respect.

Both of { Provision for / Protection of } us in our { Souls. Bodies. Callings. Names. Friends. Estates. }

1. For our *Souls*; that God would be pleased to bless and continue to us the use of our wits and memories; that he would give us power to enjoy these temporal blessings; filling us with
Act. 14. 17. *gladness of heart*, with peace and serenity of mind, expelling from us all unnecessary cares, earthly sorrows, unprofitable dejections.

2. For our *Bodies*; That he would continue to us our health and strength, the free use of our senses and limbs, supplying, directing, blessing us in the use of all such means, as shall conduce to our preservation and well-being.

3. For our *Callings*; That he would furnish us with wisdom and abilities suitable to our several vocations, making us diligent and industrious in them, whereby we may be enabled in our places to promote his glory, and to be instrumental for the good of others; being *just towards all men*, and
1 Thes. 2. *ready to serve one another in love*. And because with-
10. out his blessing it will be *in vain for us to rise up*
Gal. 5. 13. *early, and to sit up late, and to eat the bread of care-*
Ps. 127. 2. *fulness*; therefore we should likewise pray, that he
Deut. 28. 8 would bless our endeavours, and *all that we set our*
Ps. 90. 17. *hands unto: Prospering the work of our hand upon us.*

4. For

4. For our *Names*, that he would take care of our reputations, restraining others from reproaching and slandering of us, and restraining us from scandalous sins, and appearances of evil: that he would teach us to behave our selves so wisely and circumspectly, that we may bring credit to our persons and professions, growing in favour both with God and man. That he would deliver us from those *whose teeth are spears and arrows, and their tongue a sharp sword.* Psal. 57. 4

5. For our *Friends*; that he would raise up for us such as may be kindly affectioned to us, blessing us in all our near relations, kindred, families, friends, neighbours, acquaintance, continuing to us the help and comfort that we have by them.

6. For our *Estates*; in respect, 1. Of *Liberty*, that he would still preserve us in our wonted freedom, from bondage, captivity, imprisonment. 2. That he would be pleased to restore and continue that precious blessing of *Peace*, both in our Nations, Towns, Families, Conversations. 3. That he would make us *Plenteous* in the *fruit of our ground, and in the encrease of our cattel:* Crowning the year with his goodness, opening to us *his good treasures, the heavens*; putting a force and efficacy into their influences, and fruitfulness into the earth; that it may yeeld us *the staff of bread*, to *strengthen our hearts*; that he would always supply us with *food convenient for us*; so much as may with sobriety serve to convey us through this earthly Pilgrimage. Deut. 28. 4 Verse 11. Verse 12. Hos. 2. 21 Ps. 104. 15 Prov. 30. 8

In brief, That he would be pleased to bless unto us the things we have, and bestow upon us the things we want.

And

And as we should beseech God to *provide* for us, so likewise to *protect* us in all these respects, more especially according to those divers seasons wherein our prayers are to be framed, whether for the *Day* or *Night*; for *the day is his, the night*
Psal. 74.16 Psal. 119. 91 *also is his; he hath prepared the light, and the Sun: They continue still according to his Ordinances; for*
Psal. 104. 30 *all things serve him.* 'Tis he that *turneth darkness into light, and renews the face of the earth.*
Psal. 63.2.

1. For our *Morning*-Addresses, *O God, thou art my God, early will I seek thee; my soul thirsteth for thee, my flesh also longeth after thee:* We should herein petition for his *protection* of us the day following, that he would watch over us for good, by his Fatherly Providence, and defend us from all those sins and dangers to which we are exposed, that we may not be ensnared by any of those temptations which we shall meet with; that he would *give his Angels charge over us, to keep us in all our ways.*
Psal. 91.11

That he would be pleased so far to afford us his assistance and direction, that we may glorifie his Name both in our *Thoughts*, *Words*, and *Actions*; and to this end, that he would put good meditations into our minds; and holy desires into our
Psal. 51.6. hearts, *truth into our inward parts*; that he would *set a watch before our mouths, and keep the door of our lips*, that we offend not with our tongues;
Psal. 141.3 that *no corrupt communication may proceed from*
Eph. 4.29. *us, but such as is good to the use of edifying, and may administer grace to the hearers:* that amongst our other businesses and employments, we may not forget that one thing which is most necessary:

But

But may be more especially careful about all such matters as may prepare us for our appearance before him, and further us in that reckoning which we are to make at the great day of accounts.

That we may *walk circumspectly, not as fools, but as wise*: Considering that *God is about our paths, and is acquainted with all our ways: Every thing being naked and open* unto the eyes of that dreadful Majesty, before whom all the world must be judged at the last day: That we may *redeem the time, because the days are evil*: Improving the present opportunity of our health, peace, and prosperity, unto the best advantage of our spiritual well-being, in this our day, considering the things that belong unto our peace. Eph. 5. 15. Psal. 139. 3. Heb. 4. 13. Eph. 5. 16.

That we may be wise and modest in our carriage, humble, and moderate in our passions, temperate and sober in our diet, diligent and cheerful in our business.

That he would give us *success* in all our honest undertakings, make us wise and prosperous in them: That the *glorious Majesty of the Lord our God may be upon us, prospering the work of our hands.* So *Abraham's* servant, *O Lord my God, I beseech thee send me good speed this day, and shew kindness unto me*, &c. It is he alone that must *work all our works in us*, and for us: *The way of man being not in himself; neither is it in him that walketh, to direct his steps.* That he would therefore lead us in the way that we should go; teaching us to make straight paths to our feet; and the rather, because we are now fain under a crooked and perverse generation: that he would counsel and guide us in all our doubts and difficulties. Pf. 90. 17. Gen. 24. 12. Isa. 26. 12. Jer. 10. 23.

That he would enable us every day to proceed somewhat forward in our spiritual growth, to get the mastery over our own evil hearts and affections: To renew and practise all those holy purposes and resolutions which we have formerly made; that proceeding from grace to grace, we may at length come to be perfect in Christ Jesus.

2. In our *Evening*-prayers we should likewise petition him for his peculiar protection over us the night following, because he *hath commanded his loving-kindness in the day-time; therefore in the night shall our song be with him, and our prayer unto the God of our life.*

Psal. 42. 8.

It is the frailty of our natures, to need a continual reparation of our strength by sleep. But God is *the keeper of Israel, who neither slumbereth nor sleepeth*; and therefore we should beseech him, that he would *make for us*, watch over us for good. Commanding his *Angels to encamp round about us*, that we may not be *afraid of any terror by night*, but may *lye down in peace, and sleep, and that he would make us to dwell in safety*: That he *who gives his beloved sleep*, would refresh us with quiet rest; that we may *hear of his loving-kindness betimes in the morning, for in him is our trust.*

Psal. 121. 4.
Psal. 34. 7.
Psal. 91. 5.
Psal. 4. 8.
Psal. 127. 2
Psal. 143. 8

That in the time of our waking, he would fill our souls with the meditations of himself; that he would teach us to *commune with our own hearts upon our beds, and be still.* To remember his All-seeing eyes, that *the darkness hideth not from him, but the night shineth as the day, the darkness and light to him are both alike.*

Psal. 139. 12.

That though perhaps we have foolishly wasted the

the day past, amongst the many other days of our lives, which he hath allotted for our repentance and amendment; yet that he would still be graciously pleased out of his free bounty to continue his former protection and care over us, to refresh us with sufficient rest, that thereby we may be enabled to do him better service in the duties of the following day: Expressing our desires of *commending our spirits* and bodies *into his hands who hath redeemed us, and is the Lord God of truth.* Psal. 31. 5

That by our sleep this night, we may be put in mind of our last sleep by death, of *the days of darkness, which shall be many*; of that time which will shortly come, when these our bodies shall be stretched on a bed of earth; that *when a few days are come, we shall go into the place whence we shall not return.* That many go well to bed, and never rise again till the day of Judgment; that every day which passeth over us, does bring us nearer to our last day, our dissolution, and that dreadful Judgment, when we must give a strict account of all our actions, and receive an eternal doom, according to the works which we have done; that these considerations may make us walk warily, as being in continual expectation of the time of our departure; that we may labour to grow better, as we grow older: that the nearer we come to our latter ends, the nearer we may approach to him and his glory. Eccl. 11. 8. Job 16. 22.

That if he hath determined to take us out of the world, before we have another opportunity of approaching unto him in this holy duty, that then he would be pleased to pardon our sins, and save our souls.

CHAP. XXIV.

Concerning Intercession, more General, both Ordinary and Occasional.

NExt to praying for our selves, we should likewise be careful to *intercede* for others, because we are all fellow-members of one body, and *the*
1 Cor. 12 25 *members should have the same care one of another.*

These intercessions are either { General. / Special. / Particular.

Psal. 122.6 1. *General.* For the whole Catholick Church Militant here on earth, dispersed over the face of
Eph. 6.18 the whole world: That peace and mercy may be upon the *Israel* of God, that he would *give his*
2 Thes. 3. 1,2 *Gospel a free* and an *effectual passage*, prospering it where it is, and sending it where it is not: *That it may be delivered from unreasonable and wicked men:*
Isa. 49.16, 17 That his *delight may be in Mount Sion:* That *he would grave her on the palms of his hands, and let her walls be continually before him, that her builders may make haste, and that he would cause her destroyers, and such as would lay her waste, to depart from her:* That he would be merciful unto all his Elect
Ps. 67.1.2. people, *and bless them, and cause his face to shine upon them, that his way may be known upon earth, and his saving-health among all Nations.*

That he would enlarge the borders of Christs
Acts 2.47. Kingdom, and *add daily to the Church such as shall*
Luke 1.79 *be saved:* Enlightning *those that sit in darkness, and in the shadow of death, and guiding their feet into the way of peace.*

And

And here we may derive arguments from those many promises that are made in Scripture to this purpose: That he would give unto Christ *the heathen for his inheritance, and the uttermost parts of the earth for his possession.* Psal. 2. 8.

That *the mountain of the Lords house shall be established on the top of the mountains, and shall be exalted above the hills, and all Nations shall flow unto it.* Isa. 2. 2.

That *the whole earth shall be filled with the knowledg of the Lord, as the waters cover the Sea.* Isa. 11. 9.

That *the worm Jacob shall thresh the mountains, and make the hills as chaff:* Speaking of the Kingdom of Christ under the Gospel. Isa. 41. 14. 15.

That *all the ends of the earth shall see the salvation of God.* Isa. 52. 50.

That *all the Kingdoms of the world shall become the Kingdoms of the Lord, and of his Christ.* Rev. 11. 15

And to this purpose, that he would afford the means that are requisite to this end, that he would inform the ignorant, reclaim the erroneous, encourage the backward, strengthen the weak, bind up the broken, succour the tempted, comfort the sorrowful, restore the sick, deliver the prisoners, relieve the needy, break every yoke of the oppressor, and hasten the coming of his Kingdom.

That he would sanctifie the several gifts distributed in the Church, *for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledg of the Son of God, unto a perfect man, to the measure of the stature of the fulness of Christ; From whom the whole body fitly joined together, and compacted by that which every* Eph. 4. 12. 16.

joynt supplieth, according to the effectual working in the measure of every part, may encrease and edifie it self in love,

2. *Special* Intercession may be either { Ordinary. / Occasional.

1. In *Ordinary*, or common, we are to pray for the Nations uncalled, whether { Jews. / Infidels.

1. For *Jews*; that God would *perswade* Sem *to dwell in the tents of* Japhet; that he would not forget his old loving-kindness to his first-born, the seed of *Abraham his friend*; that he would *raise up the Tabernacle of* David, *which is fallen, and close up the breaches thereof*; and *make Jerusalem a praise upon the whole earth*: that he would *do good in his good pleasure unto Sion; and build up the walls of Jerusalem*: that he would *open their eyes to see him whom they have pierced*: that the *merit*, and not the *guilt of his blood may be upon them and their children.*

Gen. 9.27
Am. 9.11
Psal. 51.18
Zac. 12.10
Mat. 27.25

2. For the uncalled *Gentiles*, whom he hath decreed to salvation, who are without the pale of the visible Church, that God would visit them with the day-spring from on high, send forth his everlasting Gospel amongst them, and *bring in the fulness of the Gentiles*, and make us all one sheep-fold, under one shepherd, according to those many promises which he hath made to this purpose.

Ro. 11.25
See before.

Amongst the Nations that are *called*, we are to pray more especially for them to whom we are allied by Neighbourhood, League, Religion, &c. But chiefly for *those of the household of faith*, the Nations and Families that call upon his Name.

Gal. 6.10

Let

Let all thoſe that put their truſt in thee, rejoice; let them ſhout for joy, becauſe thou defendeſt them; let them alſo that love thy Name, be joyful in thee; for thou, Lord, wilt bleſs the righteous; with favour wilt thou compaſs him as with a ſhield. Pſal. 5. 11, 12.

O continue thy loving-kindneſs to them that know thee, and thy righteouſneſs to the upright in heart. Pſal. 36. 10.

Let them that ſeek thee, rejoice and be glad in thee: let ſuch as love thy ſalvation, ſay continually, The Lord be magnified. Pſal. 40. 16.

Do good, O Lord, unto thoſe that be good, and to them that be upright in their hearts; and let peace be upon Iſrael. But above any other, we are to pray more eſpecially for *our own Nation*, the land of our Nativity; to which, as we have a nearer relation, ſo ought we to have a greater affection: That God would pardon our crying ſins, purge away our corruptions, heal our diſtempers: That he would remove the Judgments under which we ſuffer, and prevent thoſe which we have moſt juſtly deſerved: That he would continue to us the Mercies we enjoy, and beſtow upon us the bleſſings we want.

That he would teach us to obſerve and underſtand his meanings towards us in all his publick diſpenſations, that we may accordingly apply our ſelves to meet him in his ways.

That he would ſanctifie unto us every condition, and make us wiſe by the examples of others; that we may be willing to *learn righteouſneſs, when his Judgments are abroad in the world: To hear his rod, and who hath appointed it*, as knowing, that every *judgment* hath as well a *noiſe* to inform, as a *blow* to *correct*; and that if we will not amend by the *ſound* Iſa. 26. 9. Mic. 6. 9.

of them upon *others*, we shall feel the *smart* of them our *selves*.

These are some of the general heads, which *ordinarily* may be insisted upon, and enlarged in our Intercessions for National Mercies: upon occasion of any extraordinary want or judgment, we ought in a more particular manner to frame our petitions according to the present condition of a people in regard of any publick necessity; but chiefly in respect of those three principal Judgments, War, Famine, Pestilence.

Against War.

1. In times of *War*, that He would take care for the Interest of his own People and Cause, in the midst of all confusions: That he would *behold the tears of those that are oppressed, and have no comfor-*
Isa. 25. 4. *ter*: that he would be *strength to the poor, and to the needy in their distress; a refuge from the storm, a sha-dow from the heat, when the blast of the terrible ones*
Isa. 4. 5. *is as a storm against the wall*: That *upon all the glory*
Psal. 31. 7, *there may be a defence*: That he would *consider their*
8. *troubles, and know their souls in adversity*, and not shut them up in the hand of their enemies: That they may not any longer hear the sound of *the*
Jer. 4. 19. *Trumpet, and the alarm of War.*

That he would remove that Judgment from
2 Sam. 14. them, and let them not *fall into the hands of them*
14. whose mercies are cruel. He can *make war to*
Psal. 49. 9. *cease in all the world, breaking the bow, and cutting the spears in sunder*; and he hath promised a time
Isa. 2. 4. when men shall *beat their swords into plow-shares, and their spears into pruning-hooks, when nation shall not lift up sword against nation, neither shall they learn war any more.* He is the great Peace-maker, the
Col. 1. 26. Prince of Peace, who did *find out a way hidden from*

from ages and generations, to reconcile the ſinful world unto himſelf. He can bring light out of darkneſs, and ſettlement out of confuſion. He can with a word of his mouth rebuke and allay the tempeſtuous winds and ſeas. He can *ſtill the raging of the ſeas, the noiſe of the waves, and the madneſs of the people.* He can *create peace*, where there is no pre-exiſtent diſpoſition or preparation towards it. He can make the wrath of man turn to his praiſe, and when he pleaſes, he can reſtrain it: That he would *think thoughts of peace towards us, and not of evil, to give us an expected end.* Pſal. 65. 7. Jer. 29. 11.

That he would repair the deſolations that have been hereby occaſioned: That he would *ſow* the waſte places *with the ſeed of man and of beaſt*; and as he hath formerly *watched over them, to pluck up and to deſtroy*; ſo he would now *watch over them to build and to plant.* Jer. 31. 27.

To this purpoſe the whole Book of *Pſalms* does abound with many petitions and complaints.

O let the wickedneſs of the wicked come to an end; but eſtabliſh thou the juſt. Shew thy marvelous loving-kindneſs, O thou that ſaveſt by thy right hand them that put their truſt in thee, from ſuch as riſe up againſt them. Let not thoſe that wait on thee, be aſhamed. Redeem Iſrael, O God, out of all his troubles. Pſal. 7. 9. Pſal. 17. 7. Pſal. 25. 3. 22.

O God, thou haſt caſt us off; thou haſt been diſpleaſed, O turn thy ſelf to us again. Thou haſt made the land to tremble, thou haſt broken it: heal the breaches thereof, for it ſhaketh. Thou haſt ſhewed thy people hard things; thou haſt made them to drink the wine of aſtoniſhment. Give us help from trouble, for vain is the help of man. Pſal. 60. 1, 2. Verſe 11.

Let God ariſe, and let his enemies be ſcattered; let them alſo that hate him, fly before him. Pſal. 68. 1.

Psal. 74. 19, 22. *O deliver not the soul of thy Turtle unto the multitude of the wicked: forget not the Congregation of the poor for ever. O let not the oppressed return ashamed; let the poor and needy praise thy Name. Arise, O God, plead thine own cause, &c.*

We are become a reproach to our Neighbours, a Psal. 79. 4, 5. *scorn and derision to them that are round about us. How long, Lord, wilt thou be angry for ever? Shall thy jealousie burn like fire? O remember not against us our former iniquities, let thy tender mercies speedily prevent us, for we are brought very low. Help us O God of our salvation, for the glory of thy Name deliver us, and purge away our sins for thy Names sake.*

Psal. 86. 14. *O God, the proud are risen against me, and the assemblies of violent men have fought against my soul, and have not set thee before them. But thou, O Lord, art our God, full of compassion and gracious, long-suffering, and plenteous in mercy and truth. O turn unto me, and have mercy upon me: give thy strength unto thy servant, and save the son of thine* Psal. 94. 2. *handmaid. Shew me some token for good, that they which hate me, may see it, and be ashamed, because thou, Lord, hast holpen me, and comforted me.*

Psal. 102. 13. *Arise, O Lord, and have mercy upon Sion: for the time to favour her, yea, the set-time is come.*

2. Against Famine. 2. In times of *Famine.* We should pray that our *land may yeild us bread without scarceness.* That He Deut. 8. 9. Ezek. 5. 16 Hos. 2. 9. Amos 4. 6. Isa. 9. 20. would not send upon us *the evil arrows of famine, nor break our staff of bread, nor take away our corn in the time thereof; nor afflict us with cleanness of teeth,* when men shall *snatch on the right hand, and be hungry; and shall eat on the left hand, and shall not be satisfied, but every man shall eat the flesh of his own* Lam. 4. 9. *arm.* When we shall *pine away, and be stricken through*

through for want of the fruits of the earth; when *we shall eat bread by weight and with care, and drink water by measure and with astonishment*: When the *Land shall mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and the fowls of the Heaven*: When the *Husbandman shall be ashamed, and the Vine-dresser shall howl, because the harvest of the field is perished*: *The fig-tree shall not blossom, neither shall fruit be in the Vine; the labour of the Olive shall fail, and the fields shall yield no meat*: *the flock shall be cut off from the fold, and there shall be no herd in the stalls*: When we shall *sow much, and bring in little*: When we shall *eat, and not have enough; drink, and not be filled; cloath our selves, and not be warm.*

Ez. 4. 16
Hos. 4. 3
Joel 1. 11
Hab. 3. 17
Hag. 1. 6

That he would according to his promise, *abundantly bless our provision, and satisfie our poor with bread*: That our *Garners may be full and plenteous, affording all manner of store*: That he would *hear the Heavens, and let them hear the Earth, and the Earth hear the Corn, and the Wine, and the Oyl, and that they may hear his people.*

Ps. 132. 15
Ps. 144. 13
Hos. 2. 21, 22

Now because Famine is usually occasioned, either by *immoderate rain* or *drought*, therefore in our intercessions against this National Judgment, we may frame our Petitions more immediately against each of these, as necessity shall require.

1. Against *immoderate rain*: That God would remember the Covenant which he hath made, and though our *wickedness be very great upon the earth*, so that he might justly *repent that he hath made us*, and now again resolve *to destroy us from the face of the earth*; yet he hath promised, *that he will not any more cut off all flesh by the waters of a flood, neither*

Gen. 6. 5, 6
Gen. 9. 11

shall

shall there any more be a flood to destroy the earth.

Joel 2.23. That he would *give us the former and the latter*
Prov. 28.3. *rain moderately*, and not punish us with a *sweeping rain which leaveth no food.*

'Tis he alone, by whom *the windows of heaven are*
Gen. 7. 11. *opened*, who *giveth rain upon the earth, and sendeth*
Job. 5. 10. *waters upon the fields*; who *clotheth the heavens with*
Isa. 50. 3. *blackness, and maketh sackcloth their covering*: Who
Am. 5. 8. *calleth for the waters of the sea, and poureth them out*
Job 36. 27. *upon the face of the earth*; He *maketh small the drops of water*; *they pour down rain according to the vapour thereof, which the clouds do drop, and distil upon man abundantly*: *He covereth the light with clouds, and commandeth it not to shine: He commandeth the clouds*
Ps. 78. 23. *from above, and openeth the doors of heaven.*

That he would so order all those things which
Ps. 67. 6, 7. are at his disposal, as that *the earth may yeild her encrease, and all the ends of the earth may fear him.*

2. Against Drought. 2. Against *Drought*; That he would *open to us the good treasures of heaven, and give rain to our land*
Deut. 28. 12. *in its season, and bless the labour of our hands.* He is *the Father of the rain, and does beget the drops of dew*; *the bottles of heaven* are at his command, to open and
Job 38. 28. shut them as he pleases: He *binds up the waters in*
Verse 57. *thick clouds, and the cloud is not rent under them.* 'Tis
Job 26. 8. he that does *stay the heavens over us from dew, and the*
Hag. 1. 10. *earth from his fruits.* Who doth *with-hold the rain*
Am. 4. 7. *from us, causing it to rain upon one City, and not upon another*: It is by his command that *the Vine-tree is*
Joel 1. 12. *dried up, and the fig-tree languisheth, and all the trees of the field are withered*: The *seed is rotten under the clods, the garners are laid desolate, the barns are bro-*
Verse 17. *ken down; for the corn is withered; the beasts groan, and*

the herds of Cattel are perplexed, because they have no pasture, and the flocks of sheep are made desolate. Verse 18

'Tis at *his command that the clouds do not rain upon us*: he makes *the heavens over us to be brass, and the earth under us to be iron, and the rain of our land to be powder and dust*: he causes *the land to mourn, and the herbs of every field to wither*: When *the ground is chapt for want of rain*; when *the plowmen are ashamed, and cover their heads*; when *the wild asses do stand in the high-places, and snuff up the wind like Dragons, and their eyes do fail because there is no grass.* Isa. 5. 6 Deut. 28. 23, 24 Jer. 12. 4 chap. 14. 4 Verse 6

And therefore unto him it is that we must make our addresses, for help and supply in all such exigences: That when *heaven is shut up, and there is no rain, because of our sins against him*; *Yet if we shall pray unto him, and confess his Name, and return from our sins when he afflicts us, That then he would hear in heaven, and forgive the sins of his servants, and teach them the good way wherein they should walk, and give rain unto the land which he hath bestowed upon them for an inheritance.* 1 King. 8. 35, 36

Are there any among the vanities of the Gentiles, that can cause rain? or can the heavens give showers? art not thou he, O Lord, our God? therefore we will wait upon thee, for thou hast made all these things. Jer. 14. 22

That he would open the windows of heaven, and *cause the rain to come down in his season, and let there be showers of blessing, making grass to grow for the cattel, and herbs for the service of men*: That we may *fear the Lord our God, who giveth us rain, both the former and the latter in its season, reserving unto us the appointed weeks of harvest.* Ezek. 34 26 Psal. 104 14 Jer. 5. 24

3. In times of *Pestilence*: That he would (according 3. *Against Pestilence.*

Psal. 91.3, 5, 6 ing to his purpose) *deliver us from the noisom Pestilence: that we may not be afraid of terror by night, nor for the arrow that flyeth by day, nor for the pestilence that walketh in darkness, nor for the destruction* Verse 10. *that walketh at noon-day; that no evil befall us, nor any plague come nigh our dwellings:* That he would 1 Chron. 21, 27 *command his destroying Angel to put up his sword again into the sheath thereof.*

1 King. 8. 38 That he would teach us to *see the plague of our own hearts*, and to return unto him with unfeigned repentance, that he may return unto us in mercy & compassion, and pardon our sins, & heal our land.

Jer. 47.6 *O thou sword of the Lord, how long will it be ere thou be quiet? put up thy self into thy scabbard, rest, and be still.*

Job 6. 4 That *the arrows of the Almighty may not be* any longer *within us*, nor *the poyson thereof drink up our spirit.*

Jer. 9. 21 That *death may not come up into our windows, nor enter into our palaces, to cut off the children from without, and the young men from the streets*; that he would Isa. 14.23 not *sweep us away with the besom of destruction*; but Isa. 57.18 would be pleased now at length *to heal us, and to restore comfort unto us, and to our mourners.*

Ps. 90.7,8 *We are consumed by thine anger, and by thy wrath we are troubled; thou hast set our iniquities before thee, and our secret sins in the light of thy countenance; return, O Lord, how long?* and let it repent thee con- Ver. 13,14 *cerning thy servants. O satisfie us early with thy mercies, that we may rejoyce and be glad all our days.*

For the better strengthning of our faith and fervency in our intercessions for any national mercy, we may back our requests with some of those Arguments which the Scripture does afford to this purpose.

God

God hath ſtiled himſelf *a refuge for the oppreſſed, a refuge in time of trouble, and that he will never forſake them that ſeek him.* Pſ. 9. 9, 12.

He is *a preſent help in trouble*, and hath proclaim'd himſelf to be a God that *hath pleaſure in the proſperity of his ſervants.* Pſal. 46. 1. Pſal. 35. 27

He hath promiſed, that *the poor ſhall not always be forgotten; the patient abiding of the meek ſhall not periſh for ever. But he will redeem their ſouls from deceit and violence; he heareth the poor, and deſpiſeth not the priſoners.* Pſal. 9. 18. Pſal. 72. 14 Pſal. 69. 33

He hath ſaid, that *he will not always* contend with the children of men, *leſt their hearts ſhould faint, and their ſpirits fail within them.* But *when their power is quite gone*, then it ſhall repent him for his ſervants; when there is *no other to help or uphold, then the arm of the Lord ſhall bring ſalvation.* Iſa. 57. 16. Deut. 32. 36. Iſa. 63. 5.

He hath aſſured us, that if we *commit our way unto the Lord, and truſt in him, he will bring it to paſs: That the meek ſhall inherit the earth, and delight themſelves in the abundance of peace: That the upright ſhall not be aſhamed in the evil time, and in the days of Famine they ſhall be ſatisfied: That though the wicked doth watch the righteous, and ſeek to ſlay him, yet the Lord will not leave him in his hand, nor condemn him when he is judged. But if we wait on the Lord, and keep his way, he will exalt us to inherit the land. That the ſalvation of the righteous, is of the Lord, who is their ſtrength in time of trouble. The Lord ſhall help them, and deliver them; he ſhall deliver them from the wicked, and ſave them, becauſe they truſt in him.* Pſal. 37. 5. Verſe 11. Verſe 19. Verſe 32. Verſe 33. Verſe 34. Verſe 39. Verſe 40.

He hath promiſed, that *the rod of the wicked ſhall not always reſt upon the lot of the righteous.* Pſa. 125. 3.

The

The Scripture is very copious in such expressions as may afford Arguments to this purpose, besides those that were mentioned before in the fourth Chapter, which are properly reducible to this place.

CHAP. XXV.

Of Particular Intercession for our several Relations.

Particular Intercession may be distinguished into two sorts { Ordinary. / Occasional.

By *Ordinary*, I understand our prayers for those particular persons whom we are bound in our common and usual course to remember, as we should all those to whom we are tied by any near relation, whether of { Order. / Friendship, or Enmity. / Neighbourhood, or Converse.

See fifth Com. before.

1. For the relation of *Order*. These are either publick and *Political*, or private and *Oeconomical*.

1. Concerning our *Publick* relations: the Apostle does enjoin us to pray *for Kings, and all that are in authority that we may lead a quiet and peaceable life in all godliness and honesty*: that he would give unto them wise and *understanding hearts, to judge his people, and to discern between good and bad*. That they may be a *terror* only *to evil-doers*, but an encouragement to those that do well. That he would (according to his promise) make them *nursing fa-*

1 Tim. 2. 2

1 King. 3. 9

Rom. 13. 3.

Isa. 49. 23.

thers,

Church and people, that they may prove friends to his friends, and enemies to his enemies. Considering, that *those who rule over men, must be just, ruling in the fear of the Lord.* 2 Sam. 23. 3.

That they may *know the God of their fathers, and serve him with a perfect heart, and with a willing mind*; that it may be well with them, and their posterity after them. 1 Chron. 28. 9.

That he would make them believe, and to consider, that 'tis not only their *duty*, but their *honour*, and their *interest*, to promote the power and the reputation of Religion.

For all publick *Counsellors* and *Judges*; that he would make them wise and upright, and successful in the discharge of all those difficult businesses that they are called unto; that they may not *turn judgment into wormwood*, by unjust decrees; nor into *vinegar by long delays*: that he would be unto them both a *Sun* and a *Shield*; a Sun to *direct* them, and a Shield to *protect* them in all their ways; 'tis he alone who is able *to instruct Magistrates, and teach Senators wisdom*; that he would remove from them all negligence, cowardize, prejudice, self-ends, or whatsoever may hinder them in the free and equal administration of justice: that *judgment may run down as a river, and righteousness as a mighty stream.* Amos 5. 7. Prov. 10. 26. Psal. 48. 11 Psal. 105. 22. Am. 5. 24.

For the *Nobility* and *Gentry*: That he would endow them with such virtue and spiritual graces, as can only truly enoble them, whereby they may be made the children of God, and heirs of Heaven: that they may strive to become as eminent members in the *Mystical* Body, as they are in the *Civil*.

For all inferior Magistrates; those more especi-

ally under whose Jurisdiction we live, that they
Exod. 18. may be *men of courage, fearing God*, wise and faith-
21. ful in their places, *Haters of reward, and without respect of persons.*

See before in the duties of the 2 & 4. Commandment.

For *Ministers:* More particularly, those to whose charge we belong. That God would root out of the Church all ignorant, scandalous, factious Ministers, and *send forth faithful labourers into his harvest*; that he would give unto all his people *Pastors after his own heart*, such as may be peaceable,
Mat. 9. 38. and gracious in their lives, painful and powerful
Jer. 3. 15. in their doctrine, such diligent watchmen as may with wisdom and fidelity discharge the office com-
Col. 4. 17. mitted to them, *taking heed to their Ministry to fulfil it.* That they may not prostitute their holy callings, to serve the interests of men; but may be truly conscionable both in their lives and Ministry, that they may *save themselves, and them that hear them:* that he would support them under all opposition and contempt that they meet with.

For all *Nurseries* of good Learning and true Religion, that he would purge and reform them from all their corruptions, uphold and encourage them against the opposition of all unreasonable men.
Mat. 15. 13 That he would *root up every plant which our Heavenly Father hath not planted.* That he would take
Joh. 15. 2: *away those branches which bear no fruit, and purge those which do bring forth fruit, that they may bring forth more:* that those places may abound in *trees of*
Isa. 61. 3. *righteousness*, which being *planted by the rivers of*
Psal. 1. 3. *water, may bring forth their fruit in due season:* that
Can. 4. 16. he would *blow upon those Gardens, that the spices thereof may flow out.* That he would water them with

with the dew from Heaven, and make them flourishing and fruitful.

That he would *cast salt into those fountains, and heal the waters thereof both from death and barrenness*, That from thence may proceed such wholsome streams as may refresh the thirsty corners of the Land, that those *fountains may never be dried up*, and that they may not *send forth bitter waters*. 2 King. 2. 21. Hos. 13. 15 Jam. 3. 11.

For the *Common people*: That he would make them humble, peaceable, charitable, stedfast in the faith, not so easily carried about with every wind of Doctrine: zealous for the establishment of peace and truth: That he would dispel those Mists of Ignorance and Profaneness which do so much abound in many corners of the Nation.

That all orders & degrees of men, in their several *places* & *callings*, may join together for the glorifying of his name, the establishment of peace and justice, & the propagation of his Truth & Gospel.

2. We should intercede for our *private* or domestical relations; for those to whom we are tyed by blood and affinity, for *our brethren and kindred according to the flesh*, that God would make them near unto him by *grace*, as they are unto us by *nature*; that they may be all careful *to do the will of our heavenly Father*; and by that means become the *brethren and kindred of Christ*: That we may be ready to express our mutual affections to one another, by a special care and endeavour to promote our spiritual well-beings. See before in the fifth Commandment. Rom. 9. 3. Mat. 10. 50.

Besides the relations of *Order*, we should likewise pray for those to whom we are related By any special friendship or kindness; for those

that do remember us in their prayers: for ſuch as have been any ways inſtruments of our good, either in our ſouls, bodies, or eſtates: That God would remember them for good in the day of their trouble, and recompence them an hundred fold into their own boſoms, for all the kindneſs that we have received from them.

Pſal. 35. 13, 14. Mat. 5. 44. Act. 7. 60. And ſo on the contrary, for our *Enemies*, becauſe their ſins do particularly concern us, that their offences againſt us *may not be laid to their charge*; that he would take pity on ſuch as hate us without a cauſe, & convert their ſouls unto himſelf; and that we may conſider them as his inſtruments in all the wrongs & oppoſitions which we ſuffer from them.

And laſtly, For thoſe that are near unto us by *neighbourhood* and familiar converſe. The Towns, Societies, Families, to which we belong, that we may live at peace & unity amongſt our ſelves, faithfully diſcharging our ſeveral duties, adorning our *profeſſions*, *conſidering one another to provoke unto love and good works*; & that he would be pleaſed to *dwell with us*, to manifeſt the tokens of his preſence amongſt us; to let the *light of his countenance* ſhine ever upon us, whereby we may be fill'd with righteouſneſs, and peace, & joy in the holy Ghoſt; that we may be able cheerfully to ſerve him in our places, and patiently to wait for his *glorious appearing*.

CHAP. XXVI.

Of occaſional Interceſſion for thoſe who are afflicted either in Mind or Body.

OCcaſional interceſſion, is when we pray for ſuch perſons as ſuffer under any ſpecial trou-

trouble or affliction, in whose behalf we may petition in the general, That God would give them *patience* under their afflictions, *profit* by them, and in his good time ease and *deliverance* from them. Of Patience. See before in the first Command-ment.

That God would enable them with quietness and contentment to submit themselves unto every condition which he shall think fittest for them, as believing and considering,

1. That he is the Author of all the miseries which we suffer. *Affliction cometh not forth of the dust, neither doth trouble spring out of the ground.* Job 5. 6.

2. That *He makes every thing beautiful and seasonable*, whatsoever comes to pass by his *wise Providence*, is far better than *human wisdom* could possibly contrive, even those *events* which do most of all thwart our *private hopes* and *desires* (could all *circumstances* be duly considered) would appear to be most comely and beautiful; & therefore we have reason with *lowliness* and *humility* to submit unto his *wise Providence*, & in all our troubles & confusions, to acknowledg, that *great and marvellous are thy works Lord God Almighty, just and true are thy ways, thou King of Saints. I know, O Lord, that thy judgments are right & that thou in faithfulness hast afflicted me.* Ecc. 3. 11. Rev. 15. 13 Psal. 119. 75.

3. We have most justly deserved all that we suffer: *Thou, O Lord, are just in all that is brought upon us, for thou hast done right, but we have done wickedly.* The least mercy we enjoy, is far greater than our deserts; and the greatest misery we suffer, is far less than our sins. *Shall we receive good from the hand of God, and shall we not receive evil?* Neh. 9. 33. Job 2. 10.

4. That these afflictions are the signs and effects of his love; *for whom he loveth, he chastneth, and* Heb. 12. 6.

correcteth every son whom he receiveth.

5. That every thing shall in the issue prove for the best to them that love him, And that, Vers. 11. though *all chastning for the present be grievous, nevertheless afterward it yeildeth the peaceable fruit of righteousness to them that are exercised thereby.*

That they may labour to make the right use of their troubles, to *search and try their ways, & turn* Lam. 3. 40 *to the Lord. To humble themselves under his mighty* 1 Pet. 5. *hand, that he may exalt them in due time. To cast all* 6, 7. *their care upon him, because he careth for them.* To find out those particular failings wch he aims at in his corrections; to observe and understand his meaning in the troubles that befal us, that we may accordingly apply our selves to *meet him in his ways.*

These occasions for particular intercession, are distinguishable into several *kinds*, comprehending all manner of *inward* or *outward* exigences, all difficulties and doubts, in respect of any weighty business or temptation; but the two chief kinds of them are, *troubles of Conscience, sickness of body.*

See before Ch. 16. 1. If the occasion be *trouble of Conscience*, and spiritual desertions, in such cases the Petitions and Arguments before-mentioned in our Deprecation against the guilt of sin, are fitly appliable; to wch may be added such other desires as these;

That God would inable them to believe & consider, that fears, and doubts, & temptations, are an unavoidable part of our Christian warfare; that not only his dearest servants, *Job, David*, &c. but also his only Son *Christ* himself hath suffered under them; *that he being touched with a feeling of* Heb. 4. 16. *our infirmities, might be ready to help us in time of need.*

That

That *God in faithful, and will not suffer us to be tempted above what we are able, but will with the temptation also make a way to escape, that we may be able to bear it.* He hath promised, that *he will not contend for ever, nor be always wroth, lest the spirits of men should fail before him, and the souls which he hath made:* That *though for a small moment he doth forsake us, yet with great mercies will he gather us, though in a little wrath he doth hide his face from us for a moment, yet with everlasting kindness will he have mercy upon us. The Lord upholdeth those that fall, and raiseth up all those that be bowed down. He is nigh unto them that be of a broken heart, and saveth such as be of a contrite spirit.* 1 Cor. 10. 13. Isa. 57.16. Isa. 54.7,8. Psal. 145. 14. Psal. 34.18

That as for our infirmities, the best men in this life are not without them, nor shall they be imputed to us. *If we do that which we would not, it is no more we that do it, but sin which dwelleth in us.* And as for our wilful sins, if they be particularly repented of, and forsaken, though they be as *red as scarlet*, yet he will purge us from them: if we do count them as a *burden*, and come unto Christ for help, he will ease us of them. Rom. 7. 20 Isa. 1. 17. Mat. 11. 28

That God in the new Covenant does undertake for both parts, that our hopes are not now to be grounded upon our own works or sufficiency, but upon the infallible Promise of God, and the infinite merits of Christ: that if we were without sin, or could do any thing perfectly, we should not, in that respect, have need of a Mediator.

From all which considerations, those who are afflicted with spiritual desertions, may receive sufficient comfort, in respect of their sins *past*,

and for the *future* we should pray in their behalf.

1 Thes. 5, 8 That God would enable them to *put on the*
1 Tim. 1. *breast-plate of faith, and love, and for an helmet the*
19. *hope of salvation.* That they may labour *to keep a good Conscience,* to be observant of all those experiments which they have had of Gods love un-
Rom. 5. 4. to them; *for experience worketh hope.*

Unto this head concerning comfort against the dejections of mind, and trouble of conscience, those expressions of the *Psalmist* may be fitly applied.

Psal. 6. 3, 4. *My soul is sore vexed: but thou, O Lord, how long? Return, O Lord, deliver my soul; O save me for thy mercy sake.*

Psal. 25, 16 17. *Turn thee unto me, and have mercy upon me, for I am desolate and afflicted; the troubles of my heart are enlarged: O bring thou me out of my distresses: look upon mine affliction and my pain, and forgive me all my sins. O keep my soul and deliver me: let me not be ashamed, for I put my trust in thee. Let integrity and uprightness preserve me.*

Psal. 27. 9. *O hide not thy face from me, neither cast thy servant away in displeasure.*

Ps. 31. 16. *Make thy face to shine upon thy servant: O save me for thy mercy sake.*

Ps. 40. 11. *Withhold not thou thy tender mercy from me, O Lord; let thy loving-kindness and thy truth continually preserve me, for innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of my head, therefore my heart faileth me. Be pleased, O Lord to deliver me; O Lord, make haste to help me.*

Psal. 57. 1. *Be merciful unto me, O Lord, be merciful unto me: for under the shadow of thy wings shall be my refuge until my calamities be over-past.*

In

In the multitude of the ſorrowful thoughts within me, let thy comforts, O Lord, delight my ſoul. Pſ. 94. 19.

Remember me, O Lord, with the favour that thou beareſt unto thy people. O viſit me with thy ſalvation: That I may ſee the good of thy choſen, and rejoice with the gladneſs of thy people, and glory with thine inheritance. Pſal. 106. 4,5.

Do thou ſave me, O Lord, for thy Name ſake, for I am poor and needy, & my heart is wounded within me. Pſal. 109. 21,22.

2. If the occaſion be *Sickneſs* of *Body*, in this caſe we ought to intercede for others;

That God would teach them quietly to ſubmit unto his afflicting hand; as conſidering, that diſeaſes do not ariſe meerly from *natural* or *accidental* cauſes, without the particular appointment and diſpoſal of his wiſe Providence, which doth extend to the very hairs of our head, much more to the days of our lives, and the health of thoſe days; and that he is faithful and true, having engaged his promiſe, that all conditions (though never ſo troubleſom, tribulation, and anguiſh, and ſickneſs, and death it ſelf) ſhall work together for the good of thoſe that belong unto him.

That he would ſanctifie their pains and troubles unto them, giving them a true ſight of their ſins, and an unfeigned ſorrow for them, and a ſtedfaſt faith in the merits of Chriſt, for the remiſſion of them: that he would recompence the pains and decays of their bodies, with comfort and improvement in their ſouls: that *as their outward man does decay, ſo their inward man may be renewed daily.* 2 Cor. 4. 16.

That he would fit them for whatever condition he ſhall call them unto, that Chriſt may be unto them both in life and death advantage. That

That, if it be his will, he would recover them from their pains and Diseases, and restore them to their former health: that he would direct them to the most *effectual means* for their recovery, and bless unto them those that have been, or shall be used to that end.

Of this kind are those Petitions of the *Psalmist* for himself.

Psal. 6. 2, 5 *Have mercy upon me, O God, for I am weak: O Lord heal me, for my bones are vexed: for in death there is no remembrance of thee, and who will give thee thanks in the pit?*

Psal. 31. 9. *What profit is there in my blood, if I go down into the pit? shall the dust praise thee? shall that declare thy truth?*

Psal. 88. 11, 12. *Shall thy loving-kindness be declared in the grave, or thy faithfulness in destruction? Shall thy wonders be known in the dark, or thy righteousness in the land of forgetfulness?*

Psal. 39. 12, 13. *Hear my prayer, O Lord, give ear unto my cry; hold not thy peace at my tears: O spare me a little, that I may recover strength, before I go hence, and be no more seen.*

Psal. 119. 75, 76. *I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted. Let, I pray thee, thy merciful kindness be my comfort: let thy tender mercies come unto me, that I may live.*

Job 10. 20 21. Thus does *Job* petition for himself: *Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go, whence I shall not return, even to the land of darkness, and the shadow of death.*

Jer. 17. 14. And thus the Prophet *Jeremiah*: *Heal me, O Lord, and I shall be healed: save me, and I shall be saved: for thou art my praise.*

For the better strengthning of our *faith* & *fervency* in

in this desire, there are such *considerations* as these.

He hath commanded us to call upon him in the time of trouble, & hath promised to deliver us; 'tis in his power alone *to kill and to make alive; to bring down to the grave, and to raise up again.* He hath filled himself *the God of salvation, to whom belong the issues of death.* He can give *power to the faint, and to them that have no might, encrease of strength.* He has profest, that *the death of his Saints* is dear and *precious in his sight.* He hath promised *to strengthen them upon the bed of languishing, and to make their bed in their sickness:* he hath said, that *the prayer of faith shall save the sick.* He hath permitted us, *concerning his sons and daughters, to command him*, thereby implying, that in our *intercessions* for one another, we may be as sure of success, as we are of those things which are in our own power to command; to which may be added our former experience of his truth and mercy in the like cases: from all which we may be encouraged to *come with boldness to the throne of grace, that we may obtain mercy in the time of need.*

Psal. 50. 15
1 Sam. 2. 6.
Psal. 68. 20
Isa. 40. 29.
Psal. 116. 15.
Psal. 41. 2.
Jam. 5. 15.
Isa. 43. 11.
Heb. 4. 16.

But if he hath otherways determin'd, & the days of their warfare be accomplished, that then he would fit them for death, & make them meet to be partakers of the inheritance of his Saints in light; that they may be *willing to depart, and to be with Christ, which is far better* than still to be exposed to *the evil to come*; to sinful temptations, pains and diseases of the body, trouble and vexation of the vain world; especially considering, that now *death hath lost its sting*, and is *swallowed up in victory*, and that it was the end of our Saviours passion, *to deliver them who through the fear of death have been all their life*

Phil. 1. 23.
Isa. 57. 1.
1 Cor. 15. 54.
Heb. 2. 15.

time

Rom. 8. 38 *time subject to bondage.* That *neither death, nor life, nor things present, nor things to come, shall be able to separate us from the love of God in Christ Jesus our Lord.* That by this means we must be brought to enjoy the beatifical Vision of God, the blessed company of *innumerable Angels, and the spirits of just men made perfect.*

Heb. 12. 23.

That he would be pleased to shine graciously upon them with his favour and reconciled countenance; to fill their hearts with such divine joys as belong unto those that are heirs of a *Celestial Kingdom*, and are ready to lay hold on everlasting life.

2 Cor. 4. 17. That this *light affliction, which is but for a moment, may work for them a far more exceeding and eternal weight of glory.*

2 Cor. 5. 1. That when this their *earthly tabernacle shall be dissolved, they may have an house not made with hands, eternal in the heavens.*

That his blessed Angels may convey their souls into *Abrahams* bosom.

Now as in such cases we should thus intercede for *others*, so likewise may we hence take fit occasion to pray for *our selves.*

That in the diseases and pains of others, we may consider the frailties of our own condition, the desert of our own sins, and may magnifie his special mercy in sparing us so much, and so long.

That we may be more seriously mindful of our

Job 30. 23. latter ends, as knowing that *he will bring us also to death, and to the house appointed for all the living*; and

Job 16. 22 that *when a few days are come, we shall go the way whence we shall not return*: that we are but *strangers* & *pilgrims* in this world, dwelling in *houses of clay*, being

being here to day, and not to morrow; in the morning, and not at night; that our days on earth are as a shadow, and there is none abiding; our years pass away as a tale that is told: our life is but as a vapour that appears for a while, and then vanisheth away; coming forth as a flower that is suddenly cut down; flying as a shadow, that continueth not: our times are in the hands of God, all our *days are determined, the number of our months is with him; he hath appointed our bounds that we cannot pass.* Job 14. 5.

Lord, let me know mine end, and the measure of my days, that I may know how frail I am. Psal. 39. 4.

So teach us to number our days, that we may apply our hearts unto wisdom. Ps. 90. 12.

That he would give unto us the Spirit of Judgment, whereby we may discern the true difference betwixt this span of life, and the vast spaces of Immortality; betwixt the pleasures of sin for a season, and that *everlasting fulness of joy in his presence.* Betwixt the vain applause of men, and the testimony of a good Conscience. Psal. 16. 11

That in the present days of health, and peace, & prosperity, we may treasure up for our selves such spiritual strength and comforts, as may hereafter stand us in stead when we come to lie upon our death-beds, when all other contentments shall vanish away, and prove unable to help us; when the conscience of well-doing in any one action, shall administer more real comfort to the soul, than all our outward *advantages* or *enjoyments* whatsoever.

That our *conversations may be in heaven, from whence we may continually expect the coming of our Lord and Saviour.* That *all the days of our appointed* Phil. 3. 20. Job 14. 14

time,

time, we may wait till our change shall come.

That since we all know, & cannot but be amazed to consider of that dreadful day of judgment, when every one must appear before the Tribunal of God, to receive an eternal doom, according to his works, that therefore he would make us

2 Pet. 3. 11, 12, 14. *such manner of persons as we ought to be, and hasning unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, & the elements shall melt with fervent heat; that we may labour diligently to be found of him in peace, without spot, and blameless.*

CHAP. XXVII.

Concerning Thanksgiving, by enumeration of Temporal Favours.

THE third and last part of Prayer, is *Thanksgiving*. This (according to the method proposed) may be connected with the former, by some fitting *Transition*, which for the matter of it may consist of some such considerations as these:

1. Our confidence of obtaining the things we petition for; by our experience of former Mercies; though they are many and great things which we are suiters for, yet when we reflect upon Gods continual bounty towards us, and how much we do every day receive from him, we have no reason to doubt of his favour, but still to depend upon him in every condition.

2. The danger of ingratitude, in hindring the success of our petitions. He that is not careful to pay

pay his old debts, cannot expect so much credit as to run upon a new score. Under the Law, when any one came before God, to make any special request for himself, he was to bring with him a Peace-offering, that is, an offering of thanks for the favours he hath already enjoyed, thereby to prepare himself for what he expected.

The *matter* of our Thanksgiving is reducible to these 2 general heads: 1. The *Enumeration* of mercies. 2. The *Amplification*, or heightning of them.

1. In our *Enumeration* of mercies, those particulars before mentioned in our *Confessions, Deprecations, Petitions*, will each of them administer some help, both in respect of *matter* and *expression*, according as our condition may be in respect of *freedom* or *deliverance* from those *evils* which we confess or deprecate, or the enjoyment of those *good things* which we have petitioned for; and upon this account I shall not need to be so large upon this Head, as the former.

2. The *Amplification* or heightning of Mercies, may be either in *General*, by their multitude, greatness, continuance, which is capable of a distinct enlargement by it self. Or else in *Particular*, by their circumstances, degrees, contraries, which are to be insisted upon in the mention of those particular Mercies to which they belong.

1. In the *Enumeration* of Mercies, we are to take notice of those that are either { Ordinary. / Occasional.

By *Ordinary*, I understand such as we enjoy in our common course, without relation to any particular necessity or deliverance: these again are either

ther { Temporal / Spiritual } *Temporal*, are those which concern our well-beings in this life, as we are men, whether in our { Private / Publick } capacities.

The *Private* or personal favours which we are to acknowledg, do belong, either *generally* to the whole Man, in respect of his Being, Nature, Birth, Education, Preservation; or more *particularly*, in regard of his Soul, Body, Friends, Name, Estate.

In the recital of the Mercies which we enjoy, we are not to be unmindful of those common favours which are bestowed upon us, in respect

1. Of our *Creation* and *Being*, that God did not suffer us to be *swallow'd up in our primitive nothing*.

2. Our noble *Natures*, that we were not made senseless things, but endowed with living souls, Men, and not Beasts. He might have made us *worms and no men*; of a despicable, perishable condition, whereas he hath created us after his own Image, but *little lower than the Angels*, capable of enjoying Eternity with himself in the heavens. *Crowning us with glory and honour, putting all things in subjection under our feet.* Psal. 8. 5, 6.

3. Our *Births*: That we are free-born, not slaves; of generous, not base and ignominious parentage: that we were brought forth in a *place* and *time* of Religion. He might have sent us into the world without the pale of the Church, in some place of Idolatry or Ignorance, amongst the blaspheming *Turks*, or wild *Americans*. We might have been born in those bloody times of *persecution* and *martyrdom*: and therefore we have reason to acknowledg

ledg it for a great mercy, that he hath brought us into this world, both *when* and *where* his Gospel hath been professed, and flourished.

4. Our *Education*, by honest, loving, careful Parents & Tutors, under good Magistrates, pious Ministers, in Religious Families. We might have been forlorn, & exposed to the wide world, as many others are, following the *dictates* of our own *corrupt natures*, without any restraint upon us: We might have been put under the *tuition* of such *Governors*, as by their Negligence, Example, Advice, would have encouraged us in evil courses, & therefore we ought to acknowledg it for a great *mercy*, that we have had such Religious and ingenuous education.

5. Our *Preservation*; God might have cut us off in the womb, & being children of wrath, he might from thence have cast us into hell; & therefore we have reason to praise him, In that he hath *covered us in our mothers womb, where we were fearfully and wonderfully made, and curiously wrought in the lowest parts of the earth.* Being *clothed with skin and flesh, fenced with bones & sinews:* Where *he granted us life and favour, and by his visitation hath preserved our spirits. He took us out of the womb, and made us hope when we were yet on our mothers breasts: We were cast upon him from the womb, and he is our God from our mothers belly.* He might many times since, justly have snatched us out of this *world*, with our *sins*, & fears upon us. *It is from the Lords mercies that we are not yet consumed, because his compassions fail not.*

Psal. 139. 13,14
Job 10.11 12.
Ps. 22. 9,10
Lam. 3.22

There may be many now in hell, who have not been so great sinners as we; and therefore we are bound to magnifie his Name for his good providence over us through the *whole course* of *our lives*.

Psal. 4. 8. That he hath hitherto *made us to dwell in safety*, and watched over us in journeys, sicknesses, and common dangers, whereby so many others have been surprised, and swept away round about us;
Psal. 91. 4, 11 for *defending us under the shadow of his wings, & protecting us by his blessed Angels*; more particularly for his preservation of us the { Night / Day } past.

1. The *Night past*, for refreshing our bodies with
Psal. 13. 3 rest and sleep. For *lightning our eyes, that we slept not to death.* For bringing us to the light of another day; and that notwithstanding those many
Psal. 92. 1. opportunities which we have formerly abused. *It is a good thing to give thanks unto thee, O Lord, and to sing praises unto thy Name, O thou most high. To shew forth thy loving-kindness in the morning, & thy faithfulness every night.* He might have made our beds to be our graves, and surprized us with our last
Job 7. 3, 4 sleep. He might *appoint we arise some nights for us, so that when we lye down, we should say, when shall we arise, and the night be gone? and should be full of tossings to and fro, unto the dawning of the day.* When
Ver. 13, 14 we expect that *our beds should comfort us, and our couch ease our complaint, then he might scare us with dreams, and terrifie us through visions*; and therefore
Prov. 3. 24 we have very great reason to praise him for our freedom in this kind, that *when we lye down*, he makes our *sleep sweet unto us.*

2. The *Day past*, that he hath not given us over to the sinfulness of our own natures, the subtilty and malice of the *Devil*, the temptations of the *World*, but hath by his good *providence* withheld us from many of those *sins* and *dangers*, to which of our selves we were exposed. There are *many others* in

the

the world, who have this day (perhaps) been surprised by some mischief, or have fallen into some great sin, and the same might have been our condition; and therefore we have reason to be sensible of his favour in exempting us from it; that he hath in any measure afforded us direction and success in our affairs, and not blasted our endeavours; accompanying us in our goings out, and comings in. *Because the Lord hath commanded his loving-kindness in the day, therefore in the night shall my song be unto him, and my prayer unto the God of my life.* Psal. 42. 8.

Next to these, we may recite those temporal favours which do more *particularly* concern us, either in our { Souls. / Bodies. / Friends. / Names. / Estates.

1. Our *Souls*, in respect of our *Understandings, Memories, Consciences, Affections.* That we were not made idiots or blockish; we might have been possessed with stupidity and forgetfulness, *with madness, and astonishment of heart*; with wild, and raving passions: And therefore we have reason to be sensible of that great favour we enjoy, in respect of the clearness of our understandings, strength of our memories, peace in our consciences, moderateness in our affections, *&c.* Deut. 28. 28.

2. Our *Bodies*, in regard of Health, Senses, Limbs. That he doth *not send upon us sore sicknesses, and of a long continuance*, and make us prisoners to the bed of languishing. That he does not *chasten us with strong pain upon our beds, so that our life should abhor bread, and our soul dainty meat.* That we are Deut. 28. 59. Job 33. 19, 20.

not tormented with grievous aches, with *loathsom* diseases and sores; that we have the free use of our senses; not blind, or deaf, or dumb, &c. that we are sound and perfect in our *limbs*, not maimed, or deformed, as many *others* are, whereby their *condition* is made very *uncomfortable*, in comparison of ours.

3. Our *Friends*: That God hath inclined the hearts of others to shew us any favour; that we do enjoy the *acquaintance* of such, in whose society and converse, we may relieve and refresh our selves amidst the many perplexities that we shall meet with: 'tis the case of many others to be left in a forlorn, and friendless condition, with *Ishmael*, to have every mans hand against them; and therefore we have great reason to bless God for raising us up friends and benefactors, and continuing them to us.

4. Our *Names*: That he hath bestowed upon us any reputation in the hearts and reports of others; and not given us over to such scandalous sins as would have made us a proverb and reproach; that we are not *Cains*, to kill our brethren; nor *Amnons* to commit incest; nor *Absolomes*, to attempt the ruin of our Parents; nor *Judahs*, to murder our *selves*. The seeds and principles of all these abominations being in our natures, it must needs be acknowledged for a great mercy to be withheld from them. That he hath in any measure restrained the *malicious tongues* of others from aspersing of us.

5. Our *Estates*: and therein for plenty, liberty, quietness, suitableness; God might have placed us in some needy, slavish, unquiet condition, in some Calling disproportionable to our inclinations and gifts; and therefore we have reason to acknowledge his mercy, in bestowing upon us competency of

means,

means, freedom & seemliness of condition, wherein we are not forced to flatter or borrow, fitness of calling, &c. That we have opportunity *to serve the Lord our God with joyfulness, & with gladness of heart, for the abundance of all things.* Whereas, 'tis the case of many others, that they are forced *to serve their enemies in hunger, & in thirst, & in nakedness, and in want of all things.* There may be some poor *Christians*, perhaps at this time under cruel restraint & imprisonment; others it may be wallowing in their blood, by reason of bitter and fierce persecutions for their bearing *witness* unto the *truth of Jesus.* Other precious Saints, *of whom the world is not worthy*, may be now under great necessities, *wandering up & down in desarts & mountains, being destitute, afflicted, tormented*; having not a place whereon to rest their heads. Whereas, 'tis our *happiness*, that we are supplied with all things convenient for us, *having bread to eat, & clothes to put on*, and many other particular favours, which are renewed to us every moment. The very continuance and commonness of which doth take away their observation. And as we are thus to remember *private* mercies, so likewise should we take notice of those *temporal* favours which concern the *publick*, the peace, plenty, strength, safety of the Nation wherein we live. For that every one may *sit under his own vine and fig-tree, there being none to make us afraid. That he hath not delivered us to trouble, and astonishment, and to hissing. That whereas his anger, and his fury hath been poured out upon other places upon man, and upon beast; upon the beasts of the field, and upon the fruit of the ground; yet the overflowing scourge hath not come upon us. He might make us a reproach and a*

Deut. 28. 47.
Eph. 5. 21. Heb. 11. 37, 38.
Gen. 1. 29.
Mic. 4. 4. 2 Chron. 29. 8. Jer. 7. 20.
Isa. 28. 15.

taunt, and an astonishment unto the Nations that are
Eze. 5. 15. *round about us. Executing upon us judgment in anger,*
and in fury, and in furious rebukes. He might in-
Isa. 19. 13, fatuate our Governours, *and mingle a perverse spirit*
14. *in the midst of them.* This is the condition of other
places, and we have reason to praise him, if it be
not so with us.

In a more special manner, we ought to take no-
tice of our freedom, or deliverance from *those sore*
Ez. 14. 21. *judgments, the Sword, the Famine, and the Pestilence.*
Psal. 144. 1. For our *Peace*; for *delivering us from the hurt-*
10, 14. *ful sword, that there is no breaking in, nor going out, nor*
any complaining in our street; whereas he might
Deut. 32. *whet his glittering sword, and make his hand take hold*
42. *of Judgment, till his arrows be drunk with blood, and*
Psal. 147. *his sword to devour flesh*: Yet he hath *made peace in*
14. *our borders*, so that *violence is not heard in our land,*
nor wasting or destruction within our borders. Where-
Isa. 60. 18. as other Countries are made desolate, so that *their*
Judg. 5. 6, *high-ways are untrodden, and the travellers walk*
7. *through by-ways, and the inhabitants of the villages*
cease. Yet he hath been pleased to make us like
Ez. 36. 35, *the Garden of Eden, our Cities being fenced and in-*
Jer. 16. 5. *habited*; and hath not *taken away our peace from*
us, his loving-kindness and mercies.

2. For our *Plenty*; that he hath (according to
Ezek. 36. his promise) *called for the corn and wine, and increa-*
29. *sed it, and laid no famine upon us, multiplying the*
fruit of the trees, and the increase of the field, that we
do not receive the reproach of the famine amongst the
Pl. 65. 11. *Heathen.* For *crowning the year with goodness, and*
making his paths to drop fatness.

Hos. 2. 23. 1. For bestowing upon us the *former and the latter*
Jer. 15. 24. *rain moderately, and in his season*; that he *does not*

per-

persecute us with his tempests, and make us afraid with his storms; nor sweep us away with a general deluge, as he did the old world. Psal. 83. 15

2. *For visiting the earth, and watering it, and greatly enriching it with the river of God, providing for the corn, setling the furrows thereof, and making it soft with showers, and blessing the springing thereof*; so that *the pastures are cloathed with flocks, and the valleys are covered over with corn*; for that he hath *sent us a plentiful rain, whereby he hath confirmed and refreshed his inheritance when it was weary.* Psal. 65. 9 Psal. 68. 9

3. For *healthful seasons*; that he hath delivered us from *the noisom Pestilence*, that walketh in darkness, and from *the destruction that walketh at noon-day*, so that *no evil doth befall us, nor any plague come nigh our dwellings*, but hath *satisfied us with long life, and shewed us his salvation. That he hath not made the land to spue out her inhabitants.* Psal. 91. 3. Ver. 10. Ver. 16. Lev. 18. 25

CHAP. XXVIII.

Of the kinds of spiritual Mercies *to be enumerated.*

THese *Temporal* favours which we ought thus to *enumerate*, though they are very excellent in themselves, and far beyond our deserts, yet are common with us to *hypocrits*, & such as shall hereafter be damned; and therefore 'tis requisite that we should after a more especial manner magnifie his glorious name for those *spiritual* mercies that concern our eternity. Chiefly for the Lord Jesus Christ, *the author and finisher of our faith*, the fountain of all the other *mercies* which we enjoy; for his Birth, Incarnation, Sufferings, Death, Resurrection,

Ascension, Intercession, with all those unspeakable benefits that we receive by them; for *blessing us*
Eph. 1. 3. *with all spiritual blessings in heavenly places in Christ.*

More particularly, for those remarkable effects of his love and merits in our

Eph. 1. 5. 1. *Election:* For that God hath *predestinated us unto the adoption of Children by Jesus Christ, to himself, according to the good pleasure of his will, to the praise and glory of his grace, whereby he hath made us accepted in the beloved*; and hath *from the beginning*
2 Th. 2. 13. *chosen us to salvation through sanctification of the Spirit, and belief of the truth.* He might have designed us for vessels of wrath, as he did the fallen Angels, and then we had been eternally undone, without all possible remedy. There was nothing to move him in us, when we lay altogether in the general heap of mankind. It was his own free grace and bounty that made him to take delight in us, to chuse us out from the rest, and to sever us from those many thousands in the world, who shall perish everlastingly.

2. *Redemption*: For that incomprehensible miracle of his wisdom and mercy, in the *contrivance* of our *redemption* by the death of Christ; for he hath redeemed us *by the precious blood of his dear Son,*
Eph. 1. 7. *who is the Image of the Invisible God, the first-born of*
Col. 1. 13, *every creature, who gave himself a ransom for all.*
14.

3. *Vocation:* That he hath *called us by the Gospel,*
1 Tim. 2. 6. *to the obtaining of the glory of the Lord Jesus Christ;*
2 Th. 2. 14. And that with an *holy calling, not according to our*
2 Tim. 1. 9. *own works but according to his own purpose and grace which was given us in Christ Jesus before the world began.*

4. *Justification:* For pardoning our sins, the least of

of which would have been enough to have undone us to all eternity; for that he hath *forgiven our treſpaſſes, blotting out the hand-writing of Ordinances that was againſt us, which was contrary to us, and took it out of the way, nailing it to the croſs*; for the *remiſſion of our ſins through the blood of Chriſt, according to the riches of his grace, wherein he hath abounded towards us in all wiſdom and prudence.* Col. 2. 13, 14. Eph. 1. 7, 8

5. *Sanctification*: For renewing upon our ſouls in any meaſure the bleſſed Image of the Lord Jeſus Chriſt, the leaſt glimpſe whereof is infinitely more worth than the whole world: For that he hath changed our vile natures, and made us partakers of the divine nature: Of *ſtrangers* and *foreigners*, raiſing us up to *be fellow-Citizens with the Saints, & of the houſhold of God.* Making us *meet to be partakers of the inheritance of the Saints in light, in delivering us from the power of darkneſs, and tranſlating us into the Kingdom of his dear Son.* Eph 2. 19. Col. 1. 12, 13.

And becauſe our Sanctification is conſiderable, both according to the { Parts / Means } of it, therfore it may be further amplified by each of theſe.

1. For the *Parts* of it, both in reſpect of our Judgments, Affections, Converſations.

1. For our *Judgments*, that he hath not given us over to blindneſs of mind, a reprobate ſenſe, to wild & deſperate errors, by which we ſee ſo many others deluded, but hath in ſome meaſure revealed unto us thoſe myſteries of godlineſs which are hid from many wiſe and great ones of the world. And hath, *according to his divine power, given us all things pertaining to life and godlineſs, through the knowledg of him that hath called us to glory & vertue.* 2 Pet. 1. 3.

2. For

4. For our *Affections:* That he hath not given us over to hardness of heart, slightness of spirit; that he hath in any measure weaned our souls from looking after solid contentment in the creatures, and raised them up to any love of holiness, any desire of a nearer communion with himself.

3. For our *Conversations:* That he hath in any
2 Cor. 4. 2. measure enabled us to do him service, *to renounce the hidden things of dishonesty*; to walk in some de-
Eph. 5. 11. gree *as becomes children of light. Having no fellowship with the unfruitful works of darkness*; not *allowing* our selves in any course which we know to be *unlawful.*

The *Means* of our Sanctification, are principally these five:

1. His *Spirit*, To convince, direct, assist, comfort us, to prevent and follow us with his grace, to support us in afflictions, to strengthen us in temptations, to quicken us to duty, and to seal us up unto the day of redemption.

Heb. 4. 12. 2. His *Word*, So powerful in *discerning the thoughts and intents of the heart*, able to make us
2 Tim. 3. 16 wise unto salvation; being *profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works*; for his holy and righteous *Law*; for the many gracious invitations and promises in his *Gospel.*

3. The *Sacraments:* That he hath not left us as strangers *without* the *Covenant of promise*, but hath ordained visible signs and seals to represent that to our *senses* wch we ought to apprehend by our faith.

4. The *Sabbaths* and publick Ordinances: that we have liberty to behold the face of God in his Sanctuary, and to inquire in his Temple; that amidst some

ſome outward troubles, *the bread of adverſity, and the water of affliction, yet our Teachers are not removed into corners, but our eyes may ſee them.* That *vi-* Iſa. 30. 20. 1 Sam. 3. 1.
ſion does not fail in our days, that we are not puniſhed with a *famine of the Word*; that *the Sun* Am. 8. 11.
does not go down upon our Prophets. Mic. 3. 6.

5. The *Communion of Saints*: For the benefit that we enjoy by their examples, counſels, experience. For all thoſe that have been inſtruments of our good by their Prayers, Writing, Preaching, &c.

6. For *Hopes of Glory*: For *giving unto us exceed-* 2 Pet. 1. 4.
ing great, and precious promiſes; that by theſe we might be partakers of the Divine nature. Having according to his *abundant mercy begotten us again unto a lively hope of an inheritance, incorruptible, unde-* 1 Pet. 1. 3, 4.
filed, and that fadeth not away, reſerved in heaven for us. For lifting up the light of his countenance upon us, which is better than life it ſelf: for any comfortable Evidences of our own Salvation.

CHAP. XXIX.

Of occaſional Thanksgiving, either for inward, or outward mercies.

BEſides theſe ſeveral heads of Thankſgiving, by which we ſhould be directed in our *ordinary* and uſual courſe, there are others likewiſe not to be neglected, which are extraordinary and *occaſional*, according as our particular wants and exigences may be.

In the *General*, we are to be thankful for the ſucceſs of our prayers, whenever *God* doth vouchſafe to grant and hear our requeſts, either in the behalf of our ſouls, or others; that inſtead of rejecting

rejecting of our services, and casting them back as dung into our faces (wch we might justly expect) He does vouchsafe to accept of them, and to return them with a blessing; more particularly, upon any special { Preservation / Recovery / Deliverance } either of the { Soul. / Body.

1. In case of *inward* fears, desertions, temptations.

Ps. 94. 19. For that *in the multitude of our sorrows, his comforts*
Ps. 51. 12. *have refreshed our souls*: For that he hath *restored unto us the joy of his salvation, and established us with his*
Psa. 18. 16 *free spirit*: Delivering us from *those deep waters*, that were ready to overwhelm our souls; for bringing
Psal. 40. 2. us out of *an horrible pit, out of the miry clay*, & set-
Ps. 107. 14. ting our feet upon a rock, freeing us *from darkness and the shadow of death, and breaking our bonds in*
Rev. 3. 10. *sunder*; *for keeping us in the hour of temptation.*

2. In the case of *outward* exigences and troubles,

Gen. 28. 15. for delivering us in *journeys*, that he hath *been with us, and kept us in our places whither we did go, and brought us again in safety*; whereas many *others* have been overtaken with desperate mischiefs. For defending us in common dangers, oppressions; for hedging us about with his favour and protection,
Psal. 102. 24. that he hath *not called us away in the midst of our*
Psal. 66. 9. *days but hath holden our souls in life, and not suffered our feet to slip*; for being our refuge in distress, and
Deut. 33. 27. *putting his everlasting arms under us*; for *binding up our soul in the bundle of life*; for *hiding us in the*
1 Sam. 25. 29. *time of trouble in his pavilion, in the secret of his Ta-*
Ps. 27. 5. *bernacle*, under the shadow of his wings: for being
Isa. 25. 4. *a strength to the poor, & to the needy in their distress*; *a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is a storm against*

the

the wall; for breaking the bands of the yoke, and the rod of the oppressors, and delivering us out of the hands of them that served themselves of us; for the comforts that we have had in all our tribulations. Ezek. 34. 27. 2 Cor. 1. 4.

For delivering us from sore pains, and desperate sicknesses of body, when we had reason to think, and say, that we should go down to the gates of the grave, & be deprived of the residue of our years, & not see the Lord in the land of the living, nor see man any more, with the inhabitants of the world; but our age is removed from us as a shepherds tent, and we shall be cut off with pining sickness, from day even to night will he make an end of us; yet then did he, in love to our souls, deliver us from the pit of corruption; therefore will we sing songs unto him all the days of our life. Isa. 38. 10, 11. Verse 14. Verse 20.

I will extol thee, O Lord, for thou hast lifted me up; thou hast brought up my soul from the Grave, and hast kept me alive, that I should not go down to the pit. Thou hast turned my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness; To the end, that my glory may sing praise unto thee, and not be silent; O Lord, my God, I will give thanks unto thee for ever. Isa. 38. 1, 3. Ver. 11. 12

I love the Lord, because he hath heard my voice, and my supplications, because he hath inclined his ear unto me, therefore will I call upon him as long as I live: He hath delivered my soul from death, mine eyes from tears, and my feet from falling. What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and will call upon the Name of the Lord. I will offer unto thee the sacrifice of thanksgiving, I will pay my vows unto the Lord now in the presence of all his people, in the courts of the Lords house, in the midst of thee, O Jerusalem. Psal. 116. 1, 2. Verse 8. Verse 12. 13. Verse 17. 18, 19.

I cal-

Psal. 118. 5 Verse 18. Verse 21. *I called upon the Lord in distress, the Lord answered me, and set me in a large place. He hath chastned me sore, but he hath not given me over to death. I will praise thee, for thou hast heard me, and art become my salvation.*

Psal. 103. 2 Verse 4. *Bless the Lord, O my soul, and forget not all his benefits, who redeemeth thy life from destruction, and crowneth thee with loving-kindness and mercy.*

CHAP. XXX.

Of the Amplification of Mercies. The Conclusion.

BEsides the *Enumeration* of Mercies, we may likewise find abundance of matter for the *Amplification*, or heightning of them, which may be either in { General. / Particular.

1. In the *General*, by their { Multitude. / Greatness. / Continuance.

Psal. 40. 5. 1. From their multitude: *Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts, which are to us-ward, they cannot be reckoned up in order unto thee: If I would declare and speak of them, they are more than can be numbred.* Psal. 139. 17, 18. *How precious are thy thoughts unto me, O God, how great is the sum of them? If I should count them, they are more in number than the sand.*

2. From the greatness of those Mercies we receive, which may appear by consideration of the { Giver. / Receiver.

1. The *Giver*, the Great God, who is of infinite, incomprehensible power. *The heavens are full of the Majesty*

Majesty of his glory, of absolute perfection, and all-sufficiency in himself, and cannot expect any addition from mans love, or gratitude. *My goodness extendeth not unto thee.* Now the greatness of the person, doth add a value to the favour; 'tis counted an honour but to kiss a Kings hand. Psal. 16. 2

2. The *Receivers.* So vile and despicable in comparison of him, as *creatures*; so loathsome and abominable before him, as *sinners*; *when we were nothing*, he took care of us: And since we have been worse than nothing, *Enemies*, he hath been pleased to pay a price for our reconciliation to him. *He is kind to the unthankful, and to the evil*; to those that do *neither seek nor ask* after him; and can return nothing to him again, but some poor words or thoughts, which bear no commensuration to those real infinite mercies which we receive from him. *Can a man be profitable unto God? Is it any benefit to the Almighty, that thou art righteous? Or is it gain to him, that thou makest thy ways perfect? Lord, what is man, that thou art mindful of him, or the Son of man, that thou visitest him? Behold, I am less than the least of thy mercies.* Now the vileness and unworthiness of the receiver, may be another argument to set forth the greatness of the gift. Rom. 9. 11. Rom. 5. 10. Luk. 6. 35. Rom. 10. 20. Job 22. 2, 3. Psal. 8. 4. Gen. 32. 10

3. From their *Continuance*. *The mercy of the Lord is from everlasting to everlasting upon them that fear him.* He had thoughts of love to us, before ever the world was made; and *his mercy endureth for ever*, till time shall be no more. His favour is renewed to us every moment, and that notwithstanding our continual provocations against him. Psal. 103. 17

From these and the like considerations, we should labour to affect our souls with wonder and thanks

thanks, to quicken and raise up our hearts in offering up unto God the sacrifice of praise, that we may come before his Throne with *Hallelujahs*, loud voices of joy and thankfulness.

2. The particular amplification of mercies from their *Circumstances*, *Degrees*, *Contraries*, hath been touched upon already, in the Enumeration of their several *kinds* and acts of favour, to which the arguments of this kind may be properly annexed.

The *Conclusion* should consist of some brief affectionate Doxologies, which may both express and excite our love and confidence; such are those Scripture-expressions.

Psal. 71. 15 *My mouth shall shew forth thy righteousness, and salvation all the day long; for I know no end thereof.*

Psal. 72. 18 *Blessed be the Lord God of Israel, who only doth wondrous things, and blessed be his glorious Name for ever; and let the whole earth be filled with his glory. Amen, Amen.*

Psal. 103. 2 *While I live, will I praise the Lord; I will sing praise to my God, while I have any being.*

Psal. 145. 1, 2 *I will extol thee, O God, my King; and I will bless thy Name for ever and ever. Every day will I bless thee, and praise thy Name for ever and ever.*

Eph. 3. 20, 21 *Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto him be glory in the Church of Christ Jesus, throughout all ages, world without end. Amen.*

Rev. 5. 13 Rev. 7. 12 Rev. 19. 1 *Blessing, and honour, and glory, and power, and salvation, and thanksgiving be unto the Lord our God for ever and ever.*

FINIS.